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POETRY.

For the Churchman.

A HYMN FOR CONFIRMATION.

O Lord, who made both heaven and earth,
Our help is in thy name :
Its virtue wrought our heavenly birth,
And must confirm the same.

O God, our Father, bless thy sons ;
And hear us when we cry :
Thy now new-born and pardoned ones
With needful strength supply.

A wise and understanding heart
On each of us bestow ;
Counsel and ghostly strength impart
To dwell in us and grow.

Give us the knowledge of thy will,
With piety sincere ;
And fill, O Lord ! our bosoms fill
With thy most holy fear.

So we henceforth thy name may bless ;
Thine Holy Son ; and Thine,
Spirit of Truth and Holiness,
The Comforter Divine.

St. Paul's College, June 15.

From the Tracts for the Times.

CATENA PATRUM, No. 1.

TESTIMONY OF WRITERS IN THE LATER ENGLISH CHURCH TO THE DOCTRINE OF THE APOSTOLICAL SUCCESSION.

(Continued.)

ANDREWS, BISHOP AND DOCTOR.—*Sermons on Absolution.* (*Appendix* p. 90.)

The power of remitting sin is originally in God, and in God alone. And Christ our Saviour, by means of the union of the Godhead and manhood into one person, by virtue whereof, "The Son of man hath power to forgive sins upon earth."

This power being thus solely vested in God, He might, without wrong to any, have retained and kept to Himself, and without means of word or sacrament, and without ministers, either apostles or others, have exercised immediately by Himself from Heaven. But we should then have said of the remission of sins, saith St. Paul, "Who shall go up to heaven for it, and fetch it thence ? for which cause," saith he, "the righteousness of faith speaketh thus, Say not so," &c.

Partly this, but there should be no such difficulty to shake our faith, as once to imagine to fetch Christ from heaven for the remission of our sins ; and partly also, because Christ, to whom alone this commission was originally granted, having ordained Himself a body, would work by bodily things, and having taken the nature of a man upon Him, would honor the nature He had so taken, for these causes : that which was His, and His alone, He vouchsafed to impart, and out of His commission to grant a commission, and thereby to associate them to Himself, (it is His own word by the prophet,) and to make them συνέργους, that is, *co-operatores*, workers together with Him (as the Apostle speaketh) to the work of salvation, both of themselves and of others. From God then it is derived ; from God and to men.

Now if we ask, to what men ? The text is plain. They to whom Christ said this *Remiseritis*, were the Apostles.

In the Apostles, (that we may come nearer yet,) we find three capacities as we may term them, 1. As Christians in general. 2. As preachers, priests, or ministers, more special. 3. As those twelve persons, whom, in strict propriety of speech, we term the Apostles.

Some things that Christ spake to them, He spake to them as representing the whole company of Christians ; as His *Vigilate*.

Some things to them, not as Christians, but as preachers or priests ; as His *Ite prædicate Evangelium*, and his *Hoc facite* ; which no man thinketh all Christians may do.

And some things to themselves personally : as that He had appointed them witnesses of His miracles and resurrection, which cannot be applied but to them and them in person. It remaineth we inquire, in which of these three capacities Christ imparted to them this commission.

Not to the Apostles properly ; that is, this was no personal privilege to be in them, and to die with them, that they should only execute it for a time, and none ever after them. God forbid we should so think it. For, this power being more than needful for the world, (as in the beginning it was said,) it was not to be either personal, or for a time ; then those persons dying, and those times determining them in the ages following (as we now in this) that should light into this prison or captivity of sin, how could they or we receive any benefit by it ? Of nature, it is said by the heathen philosopher, that it does neither *abundare in superfluis* nor *deficere in necessariis*. God forbid, but we should ascribe as much to God at the least, that neither He would ordain power superfluous or more than needed, or else, it being needful, would appropriate it unto one age, and leave all other destitute of it ; and not rather, as all writers both new and old take it, continue it successively to the world's end.

And as not proper to the Apostles' persons, so neither common to all Christians in general, nor in the persons of all Christians conveyed to them. Which thing the very circumstances of the text do evict. For He sent them first, and after inspired them ; and after both these, gave them this commission. Now all Christians are not so sent, nor all Christians inspired with the grace or gift of the Spirit, that they were here. Consequently, it was not intended to the whole society of Christians. Yea, I add, that forasmuch as these two, both these two, must go before it, *Missio* and *Inspiratio*, that though God inspire some laymen, if I may have leave so to term them, with very special graces of knowledge to this end, yet inasmuch as they have not the former of sending, it agreeth not to them, neither may they exercise it, until they be sent, that is, until they have their calling thereunto.

It being then neither personal nor peculiar to them as Apostles, nor again common to all as Christians, it must needs be committed to them as ministers, priests, or preachers ; and consequently to these that in that office and function do succeed them, to whom this commission is still continued. Neither are they, that are ordained or instituted to that calling, ordained or instituted by any other words or verse than this (John xx. 23.) Yet not so, that absolutely without them, God cannot bestow it, on whom or when Him pleaseth ; or that He is bound to this means only, and cannot work without it. For, *gratia Dei non alligatur mediis*, the grace of God is not bound but free, and can work without means either of word or sacrament : and as without means, so without ministers, how and when to Him seemeth good. But speaking of that which is proper and ordinary, in the course by Him established, this is an ecclesiastical act, committed as the residue of the ministry of reconciliation to ecclesiastical persons. And if at any time He vouchsafe it by others that are not such, they be in that case *Ministri necessitatis, non officii* : in case of necessity ministers, but by office not so. . .

The remission of sins, as it is from God only, so it is by the death and blood-shedding of Christ alone ; but for the applying of this unto us, there are divers means established. . . . In the institution of Baptism there is a power to that end. . . 2. Again, there is also another power for the remission of sins, in the institution of the Holy Eucharist. . . . 3. Besides, in the word itself there is a like power ordained. "Now are you clean," saith Christ, (no doubt from their sins,) *propter Sermonem hunc*. And the very name giveth as much, that it is entitled, "The Word of Reconciliation." 4. Further there is to the same effect a power in prayer, and that in the priest's prayers, "Call for the Priests," saith the apostle, "and let them pray for the sick person, and if he have committed sin, it shall be forgiven him." All and every of them, are acts for the remission of sins ; and in all and every of these, is the minister required, and they cannot be despatched without him.

But the ceremonies and circumstances that here (John xx. 23.) I find used, prevail with me to think, that there is somewhat here imparted to them, that was not before. For it carrieth no likelihood, that our Saviour bestowing on them nothing here, but that which before He had, would use so much solemnity, so diverse and new circumstances, no new or diverse grace being here communicated. . . . I take it to be a power distinct from the former, and (not to hold you long) to be the accomplishment of the promise made (Matt. xvi. 19) of the power of the keys, which here in this place and in these words is fulfilled ; and have therein for me, the joint consent of the Fathers. Which being a different power in itself, is that which we call the act or benefit of absolution ; in which, as in the rest, there is in the due time and place of it, an use for the remission of sins.

HALL, BISHOP AND CONFESSOR.—*On Episcopacy*, Pt. iii. p. 9.

And for you, my dearly beloved brethren at home for Christ's sake, for the Church's sake, for your soul's sake, be exhorted to hold to this holy institution of your blessed Saviour and His unerring apostles, and bless God for Episcopacy. Do but cast your eyes a little back, and see what noble instruments of God's glory He hath been pleased to raise up in this very Church of ours out of this sacred vocation ; what famous [illegible] pions of truth, and renowned antagonists of Rome and her superstitions ; what admirable preachers, what incomparable writers, yea, what constant and undaunted martyrs and confessors, &c. . . . Neither doubt I but that it will please God, out of the same rod of Aaron, still to raise such blossoms and fruit, as shall win Him glory to all eternity. So you are to honor those your reverend pastors, to hate all factious withdrawings from that government, which comes the nearest of any Church upon earth to the Apostolical. . . . Let me therefore confidently shut up all with that resolute word of that blessed Martyr and Saint, Ignatius. . . . "Let all things be done to the honor of God, give respect to your bishop as you would God should respect you. My soul for theirs which obey their bishop, presbyters, and deacons ; God grant that my portion may be the same with theirs." And let my soul have the same share with that blessed Martyr that said so. Amen.

LAUD, ARCHBISHOP AND MARTYR.—*Conference with Fisher.* xvi. 29.

"I am with you always unto the end of the world." Yes, most certain it is,—present by His Spirit ; or else in bodily presence He continued not with His Apostles, but during His abode on earth. And this promise of His spiritual presence was to their successors ; else, why "to the end of the world ?" The Apostles did not, could not, live so long. But then to the successors the promise goes no farther, than "I am with you always," which reaches to continual assistance, but not to divine and infallible.

"The Comforter the Holy Ghost shall abide with you for ever." Most true again ; for the Holy Ghost did abide with the Apostles, according to Christ's promise thus made, and shall abide with their successors for ever, to comfort and preserve them.

Ibid.—xxv. 15.

Christ promised the Keys to St. Peter. (Matt. xvi.) True : but so did He to all the rest of the Apostles (Matt xviii. John xx.) and to their successors as much as to his. . . . St. Augustine is plain : "If this were said only of St. Peter, then the Church hath no power to do it," which God forbid ! The Keys therefore were given to St. Peter and the rest in a figure of the Church, to whose power and for whose use they were given. But there's not one key in all that bunch, that can let in St. Peter's successor to a "more powerful principality" universal than the successors of the other Apostles had.

BRAMHALL, ARCHBISHOP AND CONFESSOR.—*Vindication of the Church of England.*—Discourse III.

I do also acknowledge that Episcopacy was comprehended in the Apostolic office, *tanquam trigonus in tretragono*, and the distinction was made by the Apostles, with the approbation of Christ ; that the angels of the seven Churches in the Revelation were seven Bishops ; that it is the most silly ridiculous thing in the world, to calumniate that for a Papal innovation, which was established in the Church before there was a Pope at Rome ; which hath been received and approved in all ages since the very cradle of Christianity, by all sorts of Christians, Europeans, Africans, Asiatics, Indians, many of which never had any intercourse with Rome, nor scarcely ever heard of the name of Rome. If *semper, ubique, et ab omnibus*, be not a sufficient plea, I know not what is.

But because I esteem them Churches not completely formed, do I, therefore, exclude them from all hopes of salvation ? or esteem them aliens and strangers from the commonwealth of Israel ? or account them formal schismatics ? No such thing. First, I know there are many learned persons among them who do passionately affect Episcopacy ; some of which have acknowledged it to myself, that their Church would never be rightly settled, until it was new moulded. Baptism is a sacrament, the door of Christianity, a matriculation into the Church of Christ ; yet the very desire of it in case of necessity, is sufficient to excuse from the want of actual Baptism. And is not the desire of Episcopacy sufficient to excuse from the actual want of Episcopacy, in like case of necessity ? or should I censure these as schismatics ?

Secondly, there are others, who though they do not long so much for Episcopacy, yet they approve it, and want it only out of invincible necessity. In some places the sovereign prince is of another communion ; the Episcopal chairs are filled with Roman Bishops. If they should petition for Bishops of their own, it would not be granted. In other places the magistrates have taken away Bishops : whether out of policy, because they thought that regiment not so proper for their republics, or because they were ashamed to take away the revenues, and preserve the order, or out of a blind zeal ; they have given an account to God ; they owe none to me. Should I condemn all these as schismatics for want of Episcopacy, who want it out of invincible necessity ?

Thirdly, there are others who have neither the same desires, nor the same esteem of Episcopacy, but condemn it as an Anti-christian innovation, and a rag of Popery. I conceive this to be most gross schism materially. It is ten times more schismatical to desert, nay, to take away (so much as lies in them) the whole order of Bishops, than to subtract obedience from one lawful Bishop. All that can be said to mitigate this fault is, that they do it ignorantly, as they have been mistaught and misinformed. And I hope that many of them are free from obstinacy, and hold the truth implicitly in the preparation of their minds, being ready to receive it when God shall reveal it to them. How far this may excuse (not the crime but) their persons from formal schism, either *a toto* or *a tanto*, I determine not, but leave them to stand or fall to their own Master.

But though these Protestants were worthy of this contumely, yet surely the Romanists are no fit persons to object it, whose *opinastrety* did hinder an uniform reformation of the Western Church. Who did invest Presbyters with Episcopal jurisdiction, and the power of ordaining and confirming, but the Court of Rome, by their commissions and delegations, for avaricious ends ? And could they think that the world would believe, that necessity is not as strong and effectual a dispensation, as their mercenary Bulls ? It is not at all material, whether Episcopacy and Priesthood be two distinct orders, or distinct degrees of the same order, the one subordinate to the other ; whether Episcopal [illegible] tend the old. For it is generally confessed by both parties, Protestants and Roman Catholics, that the same power and authority is necessary to the extension of a character, or grace given by ordination, which is required to the Institution of a Sacrament, that is not human but divine. These avaricious practices of that Court (though it be not commonly observed) were the first source of these present controversies about Episcopacy, and Ecclesiastical discipline, which do now so much disturb the peace of the Church.

Ibid. — *Vindication of Grotius.*—Discourse III.

Excuse me for telling the truth plainly ; many who have had their education among Sectaries and Non-conformists have apostated to Rome, but few or no right Episcopal Divines. Hot water freezeth the soonest.

He addeth, that "Grotius himself assures him (whom he hath reason to believe) that there were not a few such among the prelatical men." How ! not a few such as these, who have apostated from the Church of England ? For ingenuity's sake let him tell us where Grotius saith any such thing. Grotius hath not one word to his purpose, when it is duly examined. But this it is to confute books in less time than wise or modest men would require to read them.

Hitherto, he is not able to show us any tolerable reason of his warning. But he showeth us the occasion, p. 82 : "Those that unchurch either all or most of the Protestant Churches, and maintain the Roman Church and not theirs to be true, do call us to a moderate jealousie of them." This is far enough from proving his bold suggestion, that they have a design to introduce the Pope into England. So though all he say were true : yet he can conclude nothing from thence to make good his accusation or insinuation. I wish he would forbear these imperfect enthymematical forms of argument, which serve only to cover deceit, and set down both his propositions expressly. His assumption is wanting, which should be this : but a considerable party of Episcopal divines in England do unchurch all or most of the Protestant Churches, and maintain the Roman Church to be a true Church, and these to be no true Churches. I can assent to neither of his propositions, nor to any part of them, as true, *sub modo*, as they are alleged by him.

First, I cannot assent to his major proposition, that all those who make an ordinary personal uninterrupted succession of Pastors, to be of the integrity of a true Church, (which is the ground of his exception,) have, therefore, an intention, or can justly be suspected thereupon to have any intention, to introduce the Pope. The Eastern, Southern, and Northern Churches are all of them for such a personal succession, and yet all of them utter enemies to the Pope. Secondly, I cannot assent to his minor proposition, that either all or any considerable part of the Episcopal divines in England do unchurch either all or most part of the Protestant Churches. No man is hurt but by himself. They unchurch none at all, but leave them to stand or fall to their own Master. They do not unchurch the Swedish, Danish, Bohemian Churches, and many other Churches in Polonia, Hungaria, and those parts of the world, who have an ordinary uninterrupted succession of Pastors, some by the names of Bishops, others under the name of Seniors, unto this day. (I meddle not with the Socinians :) they unchurch not the Lutheran Churches in Germany, who both assert Episcopacy in their confessions, and have actual superintendents in their practice, and would have Bishops, name and thing, if it were in their power. Let him not mistake himself : those Churches which he is so tender of, though they be better known to us by reason of their vicinity, are so far from being "all or most part of the Protestant Churches," that being all put together, they amount not to so great a proportion as the Britannic Churches alone. And if one secluded out of them all those who want an ordinary succession without their own faults, out of invincible ignorance or necessity, and all those who desire to have an ordinary succession either explicitly or implicitly, they will be reduced to a little flock indeed.

But let him set his heart at rest. I will remove this scruple out of his mind, that he may sleep securely upon both ears. Episcopal divines do not deny those Churches to be true Churches, wherein salvation may be had. We advise them, as it is our duty, to be circumspect for themselves, and not to put it to more question, whether they have ordination or not, or desert the general practice of the universal Church for nothing, when they may clear it if they please. Their case is not the same with those who labor under invincible necessity. What mine own sense is of it, I have declared many years since to the world in print ; and in the same way received thanks, and a public acknowledgment of my moderation from a French divine. And yet more particularly in my reply to the Bishop of Chalcedon, Pres. p. 144, and cap. i. p. 164. Episcopal divines will readily subscribe to the determination of the learned Bishop of Winchester, in his answer to the second epistle of Molineus : "Nevertheless, if our form (of Episcopacy) be of divine right, it doth not follow from thence, that there is not salvation without it, or that a Church cannot consist without it. He is blind who does not see churches consisting without it : he is hard-hearted who denyeth them salvation. We are none of those hard-hearted persons, we put a great difference between these things. There may be something absent in the exterior regiment, which is of divine right, and yet salvation to be had." This mistake proceedeth from not distinguishing between the true nature and essence of a Church, which we do readily grant them, and the integrity or perfection of a Church, which we cannot grant them, without swerving from the judgment of the Catholic Church.

AN ARGUMENTUM AD HOMINEM TO AN ANTI-PÆDO-BAPTIST.

From the Christian Observer.

The Committee of the "Baptist Union," in their address to the Bible Society, state the reasons why they refuse to admit into their translations the words "baptize" and "baptism," (modified of course in termination according to the dialect,) or any word that is not confined exclusively to immersion ; and why they think it their duty to break from the Bible Society, and from the whole Christian world in this matter ; nay, from themselves, for they do not call themselves Dippers or Immersionists, but Baptists. In the course of their arguments they [illegible] same rendering then a novelty ? Have the Baptists forsaken ancient and trustworthy guides, and introduced an innovation ? Let this question be determined when the following facts have been considered. Of all existing versions of the New Testament, the Peshito Syriac is the oldest. Michaelis pronounces it to be the very best translation of the Greek Testament which he ever read, for the general ease, elegance, and fidelity with which it has been executed. It is confessedly of the highest antiquity, and there is every reason to believe that it was made, if not in the first century, at least in the beginning of the second. Michaelis, after Father Simon, shows also that it was made immediately from the original. In this version the words in question are uniformly rendered as the Baptists translate them."

I am not an oriental scholar, but I have heard that in the Syriac version "Stephanus and his household," "Lydia and her household," and "the jailer and his household," are translated "Stephanus and his children," "Lydia and her children," "the jailor and his children." If I have been misinformed, I shall be glad to be corrected ; but if this "the oldest" and "the very best translation" of the New Testament really has the words "children," how is it that the Anti-pædo-baptist, who so much eulogizes it against the Bible Society as respects *the mode* of baptism, allows it no weight—if not as text, at least as evidence—in the question of *the subjects ?*

As to the mode, the members of the Church of England consider immersion a proper, and, abstractedly, the most proper mode ; but they do not consider the rite confined exclusively to that mode ; they see reason in the New Testament statements to infer the contrary ; and they deny that the Greek word is tied to one way of washing. It is a most uncharitable insinuation upon the part of the Baptists, that those who demur to their employing words confined to immersion in Bibles to be paid for out of a common fund, do so with the guilty consciousness that this is the true and only honest rendering. Such an insinuation—I might say direct charge—is unjust and uncharitable ; or rather, let me say, in order to defend the heart of the accuser at the expense of his head, that a man may so pertinaciously work himself into a notion, that he becomes wiser in his own eyes than "ten men that can render a reason ;" and he therefore with blind honesty charges all who differ from him with being wilful falsifiers.

I have not undertaken to defend the introduction of the word "children" in the Syriac version, if it occur there. Households is a larger word, and usually includes children ; while it does not include servants and other adult inmates. But this would I ask of the Baptists, Why neither in their chapels, nor in their missions to the heathen, do we ever read of the baptism of households as in the New Testament, and in the annals of all modern missions, except theirs ? I wish some Baptist would answer that simple question. Either the Apostolic baptism of "households" was wrong ; or the modern Baptist practice is so.

A SCRIPTURAL, NOT SECTARIAN, BAPTIST.

THE VICAR OF LEEDS.

To the Editor of the Globe.

Vicarage, Leeds, April 11, 1840.

Sir,—I have just read in your paper of the 9th instant, the following paragraph :

"POPERY IN THE CHURCH.—Dr. Hook, Vicar of Leeds, while preaching in his church on Sunday morning last, publicly, earnestly, and eloquently exhorted his hearers to offer up their prayers for the souls of those who have recently departed this life."—*Yorkshireman.*

I am not in the habit of contradicting the false reports which are occasionally circulated against me in different newspapers and magazines ; but as it is thought by some persons, to whose opinion I defer, that in this instance I ought to deviate from my rule, I feel sure that you will permit me to inform those of your readers who feel an interest in such matters, that the above statement is a *falsehood, without even the shadow of a foundation.* Should this letter meet the eye of him who, yielding to an evil influence, invented the falsehood, I would, with all affection, entreat him to remember the place assigned by Scripture to those who persevere in the sin of which he has been guilty. I am, sir, your obedient humble servant,

W. F. HOOK.

COMMUNICATIONS.

For the Churchman.

LOITERINGS AT LIVERPOOL.

—— "I would all my pilgrimage dilate,
Whereof by parcels."

It is a cheerful sight to behold the glorious orb of day peep out from the dropping cloud, after gazing for a long time at murky, sultry-looking skies. In a strange land it is peculiarly pleasing to the eye, especially if that eye delight in observing the shifting shadows of sunlight play about novel and unfamiliar scenes. It is pleasant then to watch the first gleam of rosy morning—the rich masses of pearly, fairy-shaped clouds at noon-day—and the soft dissolving amber and vermilion tints of twilight. It is a luxury and a rich feast for the studious, ardent mind, to contemplate nature at all times. We thank God fervently and devoutly at such moments, for enabling us to enjoy so much real, priceless beauty. And when an awakened sense of novelty and excited curiosity invites us to look around upon foreign scenes with eager wistfulness, the fancy drinks in double zest and pleasure. The very swallow twittering, and the rook careering about the gray Gothic tower and Church steeple, or old-fashioned mansion, seem to revel in the sunshine ; and the starling and the linnet hanging at the cottage porch, flutter in their cages as if quickened with as joyous sensations as those we experience ourselves. These may be an American's fancies and feelings perhaps, who, like the squirrel of his own native wild woods and forests, loves to bask in the sunbeam's glow, and is apt to exult and luxuriate in the balmy and voluptuous radiance of a bright summer's day. Thus speculating over the cheering influence of sunshine upon the animal spirits, I entered the most thronged and busy streets through dim lanes and blind alleys, over which a perpetual twilight seemed to linger. I encountered numerous bands of strolling musicians, some English, Dutch, and French. Sometimes they consisted of entire families, from the gray-headed sire, who scraped [illegible] a tamborine and collected the pennies.

Whether it was the unusual beauty of the day that brought such a vast number of itinerant musicians into the streets, I am unable to say, but if this be the general character of the place daily, Liverpool must be a very animated town. In passing towards the Post Office to deposite some letters, my ears were attracted by the music of a full band, stationed on the first floor of a large building, from the window of which hung a very showy-looking banner. Feeling curious to learn the nature of the exhibition, I entered, after depositing a shilling in a plate at the entrance. I found it to be a Ladies' Bazaar, or Fancy Fair of the Wesleyan Methodists' Day and Sunday School. The display of articles, together with the fair salesmen, or rather women, were pretty much the same as our own exhibitions of a similar nature at home. The only thing reminding me of another land, was the lively music and a large wax figure of Queen Victoria in her coronation robes, placed in the most conspicuous part of the room.

The shops of Liverpool are showy and attractive, those of the jewellers particularly so, and the fashionable streets present striking evidences of the flourishing condition of the town. Many of the bookstores, also, are quite elegant. The streets generally are animated and bustling ; there is, however, no parade, or parade of quality, or rather aristocracy about them. The "passing crowd" appear eagerly intent on business, and this is the only resemblance Liverpool had to New York that I could discover.

Liverpool is interesting and curious, from the remarkable manner in which it has grown into great commercial importance within a comparatively short time. It is now the second port in Great Britain. But it is not therefore to be looked upon as a modern town. Although but a cluster of cottages previous to the conquest, it assumed the name of Lyropole, or Levepool in 1089, and could boast of its castle erected some years previous by Roger of Poictiers. The first charter was granted to the town by Henry I. in 1129. It was besieged during the civil wars in the reign of Charles I. by Prince Rupert, and surrendered after an obstinate resistance, June 26th, 1644. The remains of the head-quarters of Prince Rupert who commanded the King's army are still pointed out to the curious. Besides these early records, there are reminiscences interesting to those who "contract a sympathy with genius," that ought not to be passed over in our memorials of Liverpool. The house No. 154 Islington, now the office of the Superintendent Register of births, deaths, and marriages, is that to which the celebrated Roscoe was carried in triumph on his election as member of Parliament for Liverpool, in November, 1806. The name of this eminent individual—eminent for those truly great and commending qualities which add nobility and dignity to man—is held in deserved respect and veneration by his townsmen as the father of its literature, the promoter of commerce, blended with intellectual pursuits, and the firm, consistent champion of civil liberty. Liverpool and Roscoe are names inseparably connected together ; for the man of letters invariably associates them with each other. When living, he was sought after and admired by the passing traveller. The literary pilgrim from other lands will now seek his grave. He died in 1831. Soon after his death, a subscription was opened at Liverpool for the purpose of erecting a monument to his memory. This has not yet been done, and it is a subject of no small reproach to an opulent city like this, that nothing worthy the fame of the elegant historian of the Medici and the bland philanthropist can be pointed out to the inquiring foreigner. It was proposed that one should be dedicated to his memory, in the beautiful new cemetery, near the relics of Huskisson, and the execution of it entrusted to John Gibson, the distinguished favorite of Roscoe, who loved and fostered his precocious talents. This fine artist was a pupil of the celebrated Canova, and his beautiful statue of Huskisson is a proof of his superior abilities as a sculptor, and of the manner he would have performed an affectionate task, had such labor been assigned him. Mrs. Hemans, in a letter written some time before the death of Roscoe, thus describes this interesting and venerable scholar, with the exact truth and fidelity of a finished portrait : "A visit I lately paid to old Mr. Roscoe, who may be considered quite as the father of literature in this part of the world, though it must be owned that his *child* is at present in anything but a flourishing state. However, he is a delightful old man, with a fine Roman style of head, which he had adorned with a green velvet cap to receive me in, because, as he playfully said, "he knew I always admired him in it." Altogether, he put me rather in mind of one of Rembrandt's pictures, and as he sat in his quiet study, surrounded by books and flowers, and with a beautiful cast of Canova's Psyche in the back-ground, I thought that a painter who wished to make old age look touching and venerable, could not have a better subject." I have introduced the fond, familiar name of Mrs. Hemans in company with Roscoe to the reader, as she was a native of Liverpool, and was born in Duke-street. Few modern poets, male or female, are held in more cherished remembrance than she of whom we are about to speak for a moment. The themes of her verse were of a chastened, pure and sacred character—sacred to the affections and holy love. She dwelt fondly and tenderly in glowing strains upon the domestic hearth—of home and kindred ties—the aspirations of hope and faith in daily and eternal life, and woman's gentle love. The imagery contained in her poetry is steeped in beauty, and of a pensive nature that calls forth all the thoughtful and tender emotions of the human heart. The graceful and lovely forms of nature and the witchery of art, found a ready painter in her ethereal, subdued muse. There is a pervading tone of melancholy, however, in some of her early writings, that interested and excited the curiosity of her admirers to learn the story of this sadness—the cause of this grieving spirit, and which gave perhaps an additional charm to her lyrical effusions :

Thou hast left sorrow in thy song,
A voice not loud, but deep,
The glorious bowers of earth among,
How often didst thou weep !"

Mrs. Tighe.

In reading the tender poetry of Mrs. Hemans, we think of the crushed flower, and the warm tears [illegible] think that one endowed by nature with such exquisite taste, sensibility, and appreciation of the loveliness of nature, or the keen perceptions of refined art, should have a secret sorrow preying on that mind—a mind which was capable of affording so much pure refined pleasure to others. Thus she sings in a plaintive melody :

"I go, I go !—and must mine image fade
From the green spots wherein my childhood played,
By my own streams ?
Must my life part from each familiar place,
As a bird's song, that leaves the woods no trace
Of its lone themes ?"

She has departed !—yet her name will not fade or vanish away from earth. Her themes are too familiar and holy—too pure for that—her memory is enshrined in the affections of too many lovers of her song—and lives in the hearts of too many kindred spirits. There is a tender solicitude expressed in this same poem, called the "Boon of Memory," that she may not be forgotten :

"A boon, a talisman, O memory ! give
To shrine my name in hearts where I would live
For evermore !
Bid the wind speak of me where I have dwelt,
Bid the stream's voice, of all my soul hath felt,
A thought restore !"

A thought of the last wish of the poetess to be remembered after death, did steal over me as I passed the place where she was born, and passed the hours of childhood ; and the soft summer's wind of which she was so fond, did seem to breathe her name tenderly and plaintively in my ear. It might have been mere fancy in me, yet her voice seemed to speak audibly in her "Boon of Memory."

A pilgrim from a far-off land, but where her poetry and name are held in affectionate remembrance, I cannot withhold my humble expressions of respect and admiration for this highly gifted daughter of song, who consecrated her talents to the highest and loftiest purposes the mind is capable of—the praises of the Deity and his works—and thus I would pay a willing tribute to the name of Mrs. Hemans in a strain of her own minstrelsy :

"Her voice hath passed away !
It hath passed away like a summer's breeze
When it leaves the hills for the far blue seas,
Where we may not trace its way."

We have done with our reminiscences of Liverpool. We were told there were neither antiquities nor associations worth remembering—that it was a commercial city, devoted chiefly to money getting, and devoid of beauty or general interest, and must be passed over, as the guides do many pictures in the galleries of Italy, with the passing observation, "nothing remarkable, school of Raphael," and hurry on. We did not find Liverpool so uninteresting during our brief sojourn. Although a stranger, without guide or guide-book, we stumbled on many things that pleased and interested us. As for the disagreeable or unpleasant objects we beheld—the dark tintings of English life—we saw a portion of them as well as others, yet we do not wish to spread them over the entire picture. An equal distribution of light and shade is proper and just ; but too much of the Rembrandt hue is to be avoided. I recollect that some of Hogarth's and Tenier's productions, true as they may be to nature, never should have been painted—they are alike repulsive to good taste and good feeling. Keeping these things in view, I looked on England without bigotry, partiality, or prejudice ;—with an eye to discover, if possible, her moral lineaments

—her attractions truly worth remembering—to walk over the foot-prints of her renowned men—and to note those memorable incidents and events in her past history and literature most deserving an American's study and reflection. It is these things, combined with the charms of cultivated society and refinement, which has spread a charm over many European customs, and a large portion of her scenery; and which would otherwise frequently be void of living beauty or vivid attraction for the passing traveller or curious sojourner in a strange land. D.

For the Churchman.

Mr. Editor,—Commenting last week upon a statement in the "Philadelphia Recorder," touching the proceedings of the late Maryland Convention, you remarked—"If Dr. Henshaw, who was chairman of the Committee of Conference, is in error respecting Dr. Whittingham's 'views and opinions,' let him and his friends settle that matter with the two presbyters by whose alleged representations they were guided." I am one of the "two presbyters" alluded to, and I should have passed by the matter as unworthy of notice, but for your apparent assumption of the truth of the Recorder's assertion. Permit me now to say to you, and to all persons concerned, that the "alleged representations" never were made by me—and that I have nothing whatever "to settle" with Dr. Henshaw or his friends, or any one else, respecting Dr. Whittingham's confession of faith.

Very truly, yours, H.

New York, June 16, 1840.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Wednesday, June 24.

The Nativity of St. John the Baptist.

The Saint whose birth the Church this day celebrates was declared by our Saviour to be the greatest of the prophets. (St. Matthew 11: 11.) And it was truly a signal honor to have been brought into the world out of the ordinary course of nature, and commissioned by God to announce the immediate coming of the Messiah. This was the case with St. John the Baptist; and in the exercise of the ministry which he came to execute, he displayed a firm and undaunted perseverance deserving the imitation of all who are vested with a divine commission. No species of crime escaped his censure. No station screened the offender. Holding an authority which placed him on ground higher than that occupied by any to whom he was sent, he maintained a holy boldness and resolution which put to shame the fear of the face of man, or courting the favor of sinners, in the execution of the high trust of an embassy from God.

The means which he prescribed for rendering men meet to be the followers of the Messiah, are the same which should be insisted on, with zealous earnestness, by all the ministers and stewards of Christ's mysteries who are to prepare and make ready His way in the hearts of men—*repentance* and *fruits meet for it:* repentance, whereby they lament and forsake their sins, and the faith, and renewal of heart and life which are its proper fruits. To be possessed of these should engage the solicitude, prayers, and exertions of Christians with all the anxiety and assiduity demanded by the infinitely momentous truth, that without them they cannot be in Christ, nor Christ in them.

In the cultivation of the evangelical character here contemplated, the Christian will learn a most invaluable lesson from the example of Christ, who, though He possessed the Spirit without measure, showed His sense of the importance of the positive institutions of religion by desiring to be the subject of St. John's baptism; and when that blessed saint professed his surprise that he should seek it, avowed the principle, so fraught with instruction to His people, "Thus it becometh us to fulfil all righteousness." (St. Matthew 3: 15.) Let this be laid to heart by all who are disposed to decry the positive ordinances of religion, or to think that they may be equally good without their observance.

DIES SANCTUS.

THE CHURCHMAN.

SATURDAY, JUNE 20, 1840.

From the Gambier Observer.

BISHOP MC ILVAINE'S CHARGE.

It will have been perceived from a passing reference to the Churchman's notice of the Bishop of Ohio's Charge, last week, that we intended to be provoked to no passages with that print, on the grave and cardinal matter of faith, which it affects to treat with such arrogant contempt, as out of the pale of the Church. We admit, therefore, with some reluctance, the following communication, which reached us so late as to oblige us, if we insert it at all in the present number, to give it place in our editorial columns:

THE CHURCHMAN.

Mr. Editor,—Will you allow a clergyman of Ohio, to express the earnest hope that our Bishop *survives* the notice of his Charge on Justification by the Archiepiscopal editor of the Churchman? I never believed that same editor more implicitly than when he said he had read the Charge "*with unfeigned grief.*" I mean that I believed in his *grief.* As to his *reading,* except just enough to enable him to make a few extracts, as hooks on which to suspend his most *respectful, courteous, gentlemanly, decent, presbyter-like* remarks, so calculated to recommend the new divinity to every lover of order, so strikingly in keeping with the professed reverence of the editor for episcopal pre-eminence, I think there is strong internal reason to doubt, unless one would seriously question the honesty of the same editor in his professed representation of the Bishop's doctrines, which, of course, cannot be thought of. Some of the very expressions which this very churchman-like editor condemns with such abhorrence, are almost identically those of passages quoted in the Charge from the Homilies and standard writers of the Church. But I did not sit down to criticise his criticism, if such it may be called; but only to express my mind on two points:—1. It has been claimed as a great ornament of the Oxford Divines, that they write in a spirit of the greatest mildness and courtesy; in other words, as gentlemen and Christians, when dealing with the publications of those whose views are opposed to theirs. Now, since the editor of the Churchman is their grand representative on this side of the water, what a pity that while he counts it all honor to *think as they think,* he does not count it all duty to *do as they do;* that while he learns from them what to believe, he will not with equal docility and submissiveness learn from them how to write so as to be *decent* at least, if not "as becometh the Gospel." 2. A great deal of effort has been made to produce the impression on unwary minds, that after all, the difference between those who hold the Oxford doctrines, especially as to Justification and those holding the contrary, is in a great degree a difference of *words*—that they *substantially* agree. And from certain practices of the Churchman heretofore, I was very much afraid that he would play upon that string in noticing the Charge of Bishop McIlvaine.

It is truly a thing to be thankful for, that he has shown himself so plainly. Nothing do I deprecate more in the Oxford matter, than the impression that the doctrine of Justification as held in their new-fangled divinity, is about the same or nearly the same as, or not radically and essentially the very opposite of, the doctrine held by the Bishop, and also as I most joyfully believe, by a very large portion of the clergy in this country and of the Church of England, as well as by the great divines to whom we look as fathers in our Protestant Church, and who took it undiluted from God's most holy word.

We differ *toto cœlo,* from the doctrines of Oxfordism on this head, precisely as we differ from the Church of Rome. Let it be known and avowed. I am not glad that the editor of the Churchman has written in such a spirit, and so little as became him, in point of manner—but I am very glad he has not praised the Charge as if he liked it at all—that he has not seemed to concur with any part of it, *for it is evidently all made on one last;*—in other words, that he has made very evident what, as it is true, it is well to know, that with that sort of doctrine he, the humble, modest, faithful reprover of Bishops, who loves and reveres them too devoutly not to beard them sternly when they need it, is altogether at war. J.

REMARKS.—It was enough to seize on the *principle* of Bishop McIlvaine's charge: for if this will not bear investigation, then the whole system which is founded upon it, *corruit mole sua,* sinks by its own weight. This principle, which it neither has been nor will be denied that our extracts correctly exhibited, is, that the *sinner,* that is to say, man *not* in a justified state, *is justified by a single act of faith,* to the exclusion of any and every act of obedience considered as necessary to justification

Every thing objectionable in the charge (which we had read throughout, and the greater part of it three or four times over, before we gave our opinion of it) is essentially dependent on this position: a position to which the Churchman has this sufficient objection: *viz.,* that it contradicts one of the first lessons of his catechism, which teaches him that "the sacraments are generally necessary to salvation." For to be justified before God, and yet to have left that undone which is necessary to bring us into a state of salvation, are propositions as flatly contradictory as any that can be named.

The correspondent of the Observer tells us that some of the very expressions which we have condemned, are "almost identically the same with those of passages quoted in the charge from the Homilies and standard writers of the Church." A counterfeit is *almost* the same as a genuine bill, its only misfortune being that it wants the true signature. The expressions of the charge are *almost* the same as the quotations from the Homilies and the standard divines; but the misfortune is, that the charge fails to recognize, or rather systematically excludes, what the quotations suppose to be present and indispensable to justification, the seal of Christ in the Sacraments.

The correspondent of the Observer insinuates that we have sought to beguile the unwary into the belief that the differences on the subject of the charge are more verbal than real. Never! Who are they to whom the righteousness of Christ is imputed? Who are they for whom he has fulfilled the law? Who are made alive by the Spirit? Who are the proper subjects of duty, and who capable of acceptable obedience? To these questions all will answer, they who are justified. Hence the question, how or by what means men are brought into a justified state, is one of vital and radical importance, affecting every branch of Christian doctrine and practice. The principle of the Church, founded on the universality of Redemption, leads us to regard our children as brought by baptism into a justified state, and to propound to them the conditions on which the continuance of the inestimable gift is suspended. The principle of the charge requires us, among other odious consequences, to treat baptized children as not in a justified state, as out of Christ, aliens from God, and incapable of yielding an acceptable obedience to the law of the Gospel. With many who hold to the subordinate parts of the system inculcated in the charge, but yet count its distinctive and fundamental principle as a mere extravagance, we have tried and we shall try to agree as truth permits and charity requires. But from those who are so mournfully consistent as to adopt and avow the principle itself, we confess that we differ *toto cœlo,* and disclaim all attempts at agreement in the way of verbal explanation. And it is because the charge of Bishop McIlvaine is constructed throughout on this principle, that we dislike it throughout; for the fact that "*it is evidently all made on one last,*" may recommend it to the sons of Crispin, but not to the sons of the Church.

The correspondent of the Observer thinks that we have been wanting in the respect due to the author of the charge. Our remarks, we assure him, were prompted by a sentiment of respect and reverence for the Church and her bishops, both since are dishonored when the principle of the charge is imputed to them. To this principle we feel a repugnance which will be thought, we are aware, unjustifiable by those who do not see in it, as we do, the root of the distractions and estrangements which have enfeebled the Church and divided her clergy; but yet we should be sorry not to cherish for the author of the charge all such respect as is consistent with an indignant vindication of the Church and her standard divines from the dishonor of holding the principle in behalf of which he has sought to enlist their venerable authority.

The correspondent of the Observer refers to the Oxford Divines. No taunts of his, he may be assured, will tend to abate our reverence for these great and good men, or our willingness to sit at their feet as learners in the knowledge of God. He regrets, also, that we do not possess their mildness and courtesy. Perhaps we ought also to regret the want. Certainly we respect these qualities in whomsoever they are found. We relish, too, the tone of irony and sarcasm which leads the correspondent of the Observer to compliment us as "*respectful, courteous, gentlemanly,*" &c., though we cannot reconcile it with that peculiar affectation of simplicity and godly sincerity which has heretofore drawn upon us manifold rebukes for indulging in a similar tone. We admire also the sweep and strength of the Herculean club with which the dean of St. Asaph demolishes a score of Priestleys at a blow. We aspire not, however, to emulate the virtues of a Pusey, a McIlvaine, or a Horsley; but are humbly content to follow the law of our own individuality within such limits as the Gospel allows: a law which leads us to essay (with whatever feebleness) the words of gravity and wisdom, when they are "words in season," and when they are not, "to answer a fool according to his folly." The correspondent of the Gambier Observer has written, on the whole, with becoming sense, and we have answered him, we trust, with becoming respect; the editor of that paper seems disposed by his inflation to become the original for a second Æsop; and we have therefore left him to swell and to burst.

BISHOP DOANE'S ADDRESS.

We have been favored by Bishop Doane with a copy of his Eighth Conventional Address, from which we shall publish copious extracts in our next.

NEW AGENTS FOR THE CHURCHMAN.

Mr. Joseph C. Sistare, New London, Con.
Mr. David C. Neefus, P. O. Hudson, N. Y.

BOARD OF MISSIONS.

The Board held its annual meeting on Wednesday, the 17th inst., at 5 o'clock, in St. John's Chapel. The Bishops present were the Rt. Rev. Drs. B. T. Onderdonk, Ives, McIlvaine, Doane, Kemper, and McCoskry, and the Bishops elect, the Rev. Drs. Gadsden and Whittingham. A number of the clerical and lay members of the Board were also present. The Board adjourned about 6 o'clock, to meet at 9 A. M., on Thursday.

On Wednesday evening the annual sermon was preached before the Board by the Rev. Dr. Whittingham, bishop elect of Maryland. The main design of the sermon, (from the text Pray ye, therefore, the Lord of the harvest, &c.) was to enforce the recognition of a particular Providence, and the duty of *special* prayer for the furtherance of missions. The fallacy of relying on secondary causes was ably exposed, and faith in God, and a sense of his immediate and abiding presence with his people, were eloquently enforced as the deep springs of Christian energy, and the true secret of missionary success. The effect of the sermon was, we should think, to make every one of the numerous audience leave the house a better man than he entered it, and to make every Christian, and particularly every missionary, feel at once his security in relation to this world as an humble pensioner of Divine Providence, and his importance in relation to the next, as an instrument in the hands of God for the accomplishment of his eternal purposes in CHRIST JESUS. The publication of the sermon will do much to increase the confidence which has been reposed in Dr. Whittingham as one singularly qualified by his deep and fervent piety, his practical energy, and freedom from all the warpings and biasses of polemics, to heal divisions, and to concentrate Christian action in the extension of the Redeemer's kingdom—in the promotion of glory to GOD, peace and good will to men.

MISSIONS TO THE WEST.

On Sunday evening last we had the pleasure of attending a meeting in St. Thomas' Church, in relation to Bishop Kemper's mission. Bishop Ives presided, and the meeting was opened as usual on such occasions, with divine service. Bishop Kemper then delivered an able and eloquent address, the outlines of which we are happy to have it in our power to lay before our readers.

Having mentioned his appointment, the country, and its attractions, with the characteristic traits of its inhabitants, Bishop Kemper inquired whether in the great work of regenerating society throughout the far West—of imparting to our fellow citizens of that most interesting section, the blessings and consolations of the Gospel, we should not take an ample share? Every motive, was the reply, that can sway the human breast, prompts us to great, unremitted, and instant exertions: for *now* is emphatically the time for action; a few years longer delay, and prospects that are inviting and brilliant may have faded for ever.

Much could be said of the admirable pioneering and devoted spirit of the Methodists, and of the able men whom the Presbyterians have sent forth, and the noble and generous efforts which, as a denomination, they have made for the good cause. But at present Bishop Kemper begged leave to direct the attention of the audience to the Roman Catholics, whose silent, persevering, and bold exertions demand our admiration, if not our praise.

It would appear as if the members of that communion had no episcopal supervision, until of late years, throughout the various settlements of the French in Louisiana, Mississippi, Illinois, and Missouri, many of which settlements were highly flourishing more than a century since. But now, we might suppose they were preparing to transfer the throne of Papal usurpation from Europe to our own continent. Six years ago, their clergy in the United States amounted to 327, now they have 501. Their own statistics declare that they have 16 dioceses, 454 churches and chapels, besides 358 other stations. Already they possess a theological school for *each* diocese, containing in all 141 clerical students. Eighteen colleges for young men, and 47 female academies, are owned by them, and are entirely under their control and influence. Among the most magnificent buildings in the country are to be reckoned the cathedrals they have erected in several of the Atlantic and Western cities.

Having stated that within the bounds of his mission, there are nearly four of their dioceses, Bishop Kemper described the result of the labors of the first bishop they sent to St. Louis in 1826, and the present situation of that diocese. It has now 53 churches, besides 12 that are building, and about 60 other stations where the priests officiate. There are 73 clergymen, 2 ecclesiastical seminaries, 2 colleges for young men, 11 convents, 11 academies for young ladies, 1 academy for boys, 6 day schools, and 8 charitable institutions. Several of the buildings are large, and one of the churches is described as magnificent. At this hour there are 1700 pupils under a course of tuition which is intimately and deeply interwoven with all the peculiarities of the belief of the Roman Catholics.

After having referred to the zeal and success of their Bishops of Vincennes, Bardstown, Cincinnati, &c., the bishop asked whether the whole valley of the Mississippi was to be given up to them—whether their errors and superstitions were to pervade the bosoms of the tens of thousands who now reside there, and of the vast millions who at a future day will inhabit that most splendid and attractive country? Hear me, brethren! (he said in effect) the efforts I allude to demand our admiration, not our censure; but should they not call forth our most strenuous exertions to exhibit the Church on its true, primitive, and scriptural model, disenthralled from those human corruptions which have proved and may again prove subversive of civil liberty, and which expose the followers of Christ to the imminent hazard and fearful reproach of superstition and idolatry?

Bishop Kemper then expatiated with much truth and eloquence on the adaptation of the Reformed Church to produce all the effects so greatly desired by the patriot, the philanthropist, and the Christian.

And how, said the bishop, was I situated with respect to the mighty West and the sacred commission with which I was charged? I went forth *without men and without money,* and so few, even to this hour, have been my fellow laborers, that after the lapse of more than four years, we have but two consecrated churches and three missionaries in the State of Missouri, while not one of these faithful men has been properly supported by the Church. Stations could be multiplied to any extent, and I have called again and again for the stewards of the mysteries of God, &c., but I have asked almost in vain. We have not a sufficient number for our own urgent wants, is the reply I have received from the highest authorities. The Roman Catholic Bishop goes forth in triumph to his mission with more than fifty assistants; and had apparently only to ask for aid to any amount deemed necessary, and it was granted. *Our* success in Indiana and Wisconsin has been much more encouraging than in the State of Missouri; but every where our progress has been greatly impeded by the lamentable deficiency of ministers, and the want of the sympathy, encouragement and support which more favored brethren could so easily impart.

The Bishop then alluded in terms of just commendation to the only clergyman who accompanied him on his first journey—and he was a volunteer—and who still continues, amid many deprivations, to labor with all faithfulness on the banks of the Wabash.

In the midst of these difficulties and trials, what was to be done? Could I, dare I despair, when the vital interests of the Redeemer's Kingdom were at stake? I hastened to the East; I made known the wants and the claims of my mission; and, thank God! there were those in the city of New York who acknowledged the infinite importance of that field of labor, and cheerfully contributed towards the establishment of a Christian institution in the immediate neighborhood of St. Louis.

This school is flourishing; it is blessed with able and devoted teachers; it is admirably situated; it is free from debt; but it is without funds. In possession, by charter, of University powers, the trustees are most anxious to accomplish the original design, which is, not only to make the youth of the country who may be placed under their charge, scholars, gentlemen and Christians, but particularly to prepare natives of the soil who possess talents and piety, for the arduous and self-sacrificing duties of the ministry. Is not this measure necessary—absolutely necessary? Permanent, substantial aid is required for its accomplishment. Professorships, additional buildings, a library, a chapel, theological scholarship, books,—all these are desirable, and one or two at least requisite to the future growth, if not the existence of the college.

Various arguments were urged in favor of the claim now presented, and Bishop Kemper said, as members of that Church, which in her highest capacity commissioned him to erect the standard of the Cross on the banks of the Missouri and the upper Mississippi, I come to you as my constituents, and I ask in solemn earnestness, and with intense anxiety, what else can be done to receive a sufficient number of laborers in the Western field, so white to harvest?

After Bishop Kemper had finished, Dr. M'Vickar commenced a speech grounded on the statements which had just been made. The speech of Dr. M'Vickar was evidently unpremeditated, but seemed to us to contain such bold, just, and (to some extent) original views, the result evidently of much previous research and reflection, that we have solicited from the speaker an outline for publication, which we are happy to present in his own language.

Taking occasion from the bishop's statement of the rapid success of the Romish Church at the West, and the number and extent of their schools, and devotion to them, Dr. M'Vickar began by suggesting the inquiry, whether the devotion of the clergy to Christian education, and such identification of the Church and religion with it, was or was not to be reckoned among the errors of the Romish Church. If it were, then were we Protestants right in our separation from the cause of education. If not, then was it to be admitted as one of the true principles of the primitive Christian Church, and one from which Protestants generally, and our Church, above all others, must be admitted to have fallen. The latter proposition he held to be the true one, and proceeded at large to sustain it. He said, here at least, he knew it to be the popular and received opinion, that all connexion between the Church and Education, is a matter voluntary, accidental, and arbitrary—the open question of unrestrained choice,—he knew many, too, ardent Churchmen, who were ever ready to frown on such union, as withdrawing the Church from its true and only legitimate field of duty.

He begged leave, however, to doubt that position, for he found no evidence for it either in the principles or in the practice of the Church Catholic, from the earliest times down to what might be termed our own generation; he saw, on the contrary, all evidence against it, whether he looked at the records of the Church or of Education, and at education itself, whether popular or learned. In ancient heathen times, he found no such establishments as schools, colleges, and universities; the very names, indeed, were a proof against it; for in the classical languages from which they were derived, they meant other things than in Christian times they now do. Among modern heathen nations, he found none such; out of the bounds of Christendom he found none. Wherever the Church had planted itself in the world, there he found schools and colleges, and there only. He therefore concluded, as he had a right from these facts to do, a conclusion, moreover, in which he was borne out by all historical authorities, that schools, colleges and universities were the offspring of Christianity, and of Christianity alone; the actual fruits of the Church of Christ however by the infidel mind withdrawn from it, and a field of labor to be by the Church reclaimed as part of her rightful inheritance, whenever, as in the present case, God's Providence gave her the power. In short, that Christian education was to the Church a solemn and imperative part of its Christian duty; that the Church of Rome, in its devotion to it, was but holding on to primitive principles and to Catholic practice; and that on this point the Protestant Church generally, had fallen from its Christian duty, and above all, he must in sorrow say, our own Church, in our own country. When and whence, then, he asked, came this defection from duty—this unblessed divorce of Education from Religion—schools apart from the Christian minister—colleges without the Bible—universities unblest by the Church? The answer was, it first arose in our own land, and from the fault of our nursing mother, the Church of England. Through fear or feebleness, she gave not to us as it was her duty to do, the blessing she herself enjoyed, of seminaries of education consecrated by the Church. Throughout the whole of the thirteen colonies—colonies, be it remembered, of a crown, bound by oath to the defence of the Protestant Episcopal Church—but one Church college openly arose during the whole period of its rule, viz., that of William and Mary in Virginia, in fulfilment of this sacred duty, and one other, he would add, (King's College, N. Y.,) which was at least impliedly so. Missions, it is true, the Church of England founded among us, but not colleges. She gave us Presbyters, but not Bishops—a half-formed and impotent Church, without the principle of vitality essential to its existence, and without those muniments of defence against heresy and error, that the Church Catholic in her wisdom had never before been unguarded by in any age or Christian nation. Hence it was that our political independence brought forth a phenomenon hitherto unseen among Christian men—a polity unsanctified by the name of Christ—the necessary result of which was, a system of education where the Bible could come in but by chance, and colleges whence the Gospel was expressly excluded, or into which it must creep only in disguise. Under such a system, the control of education became a scramble of intrigue, or an unholy battle of political strife, whence the Church soon withdrew in disgust. With what results, national or individual, this was followed, he would not examine. Sufficient for the Christian, it was wrong in principle. This, however, as a political economist he would say, that our subsequent boasted and acknowledged prosperity sprung not from *its* influence, and that were our physical advantages that have kept and now keep the *natural* man at comparative peace, once taken from us, we should soon learn how little we were indebted for that peace to our boasted wisdom in the divorce of Religion from Education.

But the second historic step taken in this course of alienation, tested the principle and brought out its full results. Infidel France had tried the experiment without our advantages. She framed her university expressly on the model of that of the State of New York—the principle, Education without the Gospel—and, as we well know, she soon reaped the fruits in revolution and blood. Godless science being its fairest product; its foulest—and that which even now poisons all her prosperity—a blasphemous and licentious literature.

But it may be, Dr. M'Vickar went on to observe, that this separation is still among the essential principles of Protestantism. Not so. Though Protestantism fell from the high and true principle, that the Christian education of all its members is part and parcel of the Church's duty and office, still among Protestant States, our country alone acts openly on such neglect; and among the Protestant sects in it, our Church stands foremost in that charge of sinful negligence. To judge this, let us look at the familiar statistic returns of education in our country.

How many colleges, it may be asked, has our Church or Churchmen been able or dared to add during its sixty years of proud, successful independence, a period during which our population has quintupled, and our wealth grown tenfold? Three only! Only three small unendowed, trembling institutions, (Washington College Connecticut, Geneva, N. Y., Kenyon, Ohio.) Out of the ninety-five incorporated colleges reported as in existence within the United States, what proportion have we Churchmen in our hands? Five! less than the least, lower than the lowest—not one-third of the Romish Church; less than the Baptist; one-tenth part of the Presbyterians; inferior even to those whom we repute to be despisers of learning—the poor Methodists—Christians whose contributions are in copper, whose gifts into the Lord's treasury are thrown in by mechanic hands, yet who, through an honest zeal and devotion to a good cause, have done more for Christian education in our country, than a Church that, like ours, boasts of itself, truly perhaps, but sinfully, that it is 'rich and increased with goods,' but which certainly *might,* and as certainly *should,* take the lead in that noble race, where it is now found to lag behind, the feeblest and the last. And whence the cause of this inferiority? Churchmen fear the charge of sectarianism from the people. Let them fear, rather, the charge from God of neglecting their Christian duty. But whence the fear? Is it from those who act boldly and openly on that very principle which the Church thus dreads the imputation of? This were absurd. All others have their colleges. Why not, then, Churchmen? The charge of sectarianism hurts not them. Why should it hurt us? All others do their duty in this matter, let us then do ours.

How groundless, moreover, this fear, is evident from the acknowledged popularity and the growing influence of the private schools around us, where this union of the Church with education is openly (professed) and faithfully carried out. The more fully we find that the Church is imbedded into their system of instruction—with the more confidence does the public regard it—and so too would it be with our high seminaries, if the Church would as faithfully do its duty in that department of education, as many of its individual clergy are now doing in the lower. The principle is the same, and the result will be the same. Let then the Church go on as God opens to it the door, to resume its rightful and primitive place in the education of its members, and to fulfil its bounden duties to that world of sin—of which it and it alone is the salt and conserving principle—and a blessing, earthly as well as heavenly, will rest upon it; confidence instead of suspicion will be the feeling of society towards it; and tenfold influence over its members, where it shall become thus identified, as we have seen the Romish Church this night exhibited, in the West, with all the tenderest and best associations of the heart and understanding.

In addition to the general argument enforcing the principle of this duty upon the Church, on all such occasions as the present, many special ones arise in favor of the one this night brought before it. The call is for a college already chartered, and partially endowed, having already its buildings, professors and students—poor indeed, but out of debt; its location too the most commanding and influential in the far West. To the religious statistics already given by his Right Rev. friend the Missionary Bishop, Dr. McV. proceeded to add others of a more worldly but not less material character on such an occasion, and with which his economical studies made him familiar. The city of St. Louis, he stated, the chief town of the present state of Missouri, was founded by a body of refugee French from Canada, who upon the peace of Paris, in 1763, which ceded the Canadas to the English, crossed the Mississippi, and established themselves beyond the English jurisdiction in that happily chosen spot, the geographical centre of a valley, the admiration of the world—the valley of the Mississippi—twice the size of the whole kingdom of France, four times that of England, and by its boundless fertility capable of supporting a population beyond that of all Europe—such is its location. Its growth has been but of late years—but then so rapid, as to justify its boastful appellation of the 'Capital of the West.' In 1820, its population was but 4000. Since that it has increased fivefold, that of the state itself sevenfold, and its general wealth a hundred fold. The mineral treasures of this state are the admiration of Europe. The assertion of a recent scientific English writer is: 'No region in the world surpasses Missouri in mineral wealth.' Its coal is boundless, its lead and copper well known to be of the very richest—and its veritable mountain of iron in the county of St. Francois, inexhaustible in quantity, and so pure as to answer without smelting, the ordinary purposes of husbandry, and to which a railroad is now under construction from St. Louis—is an untold of phenomenon in the geology of any other country. Such is its prospective wealth, while the general desire of education is evinced by its recent appropriation to that end of the state surplus from the treasury at Washington, and its own educational state funds, which though unproductive as yet, are estimated to amount to at least a million of dollars: all however there, as elsewhere in our country, of state patronage, being unblest by any provision for Christian instruction. To give that tone to it, so far at least as one College is concerned—to draw down that blessing upon it—in proportion at least to our means and rightful claims through the endowment of a Professorship for Christian instruction in Kemper College—this is the opportunity now presented to the Church, and to the Churchmen of New York—the call now made upon it and upon them—the duty now presented. It is for the Churchmen of New York to answer, both to the Church and themselves, to their conscience and to their God, this call and this question. If answered aright, it will be doing at least their part to replace the Church of Christ in this country on that ground which, in all other countries of Christendom, and in every other age of Christendom, she ever has held—that of the RIGHTFUL GUARDIAN of a Christian people's education.

In closing his argument, Dr. McV. further urged a personal appeal, the force of which was fully felt by all who had listened to the touching address of the Bishop, and known his faithful and self-denying labors—'And under what auspices,' he asked, 'can such enterprise go forth for Christianizing the West, more safely or more successfully than his, who has already identified himself and his labors with its best interests, and not only with the sympathies of the West, but with the confidence of the East, and with the hearts and feelings of Churchmen wherever found, who love and venerate zeal, ardor, perseverance, and self-devotion in the best and holiest of all causes—the cause of Christ and his Church.'"

After Dr. M'Vickar had concluded, a happy impression was made on the audience by a brief address of the Rev. Dr. Smith, and a few pertinent remarks by Bishop Ives. Of the result of the meeting we have not heard, save that a spirited subscription was commenced. We sincerely hope, however, that it may be such as to gratify Bishop Kemper; or, what is the same thing, to promote the growth and welfare of the Church in the West.

KEMPER COLLEGE.

While the interests of this institution are before the Church, we hope the importance of books will not be forgotten. Contributions of theological works, particularly such as have a bearing on the controversies between the Church and the Romanists, will be a valuable donation to the college. There are probably many such in the possession of individuals which are useless to them, and could no where be better bestowed than on Kemper College.

CHRISTIAN EDUCATION.—The remarks of Dr. M'Vickar in another column will afford matter for reflection, even to those who may not in every particular acquiesce in their correctness. "The redeeming trait," says Bishop Doane, "of these degenerate days, is the deep interest which men begin to feel in Christian education. It is the sacred trust which Christ has committed to his Church, and which can never be neglected but at the utmost peril of its peace and purity." To discharge this trust, therefore, is the effectual way to promote the peace and purity of the Church. No Churchman, it may be hoped, will ever advert to this subject without a grateful remembrance of the Rev. Dr. Muhlenberg, who has done more than any other man to awaken the Church in our country to a consciousness of its responsibility, privileges, and power in the prosecution of this great and good work.

We understand that the Rev. Dr. Gadsden is to be consecrated on Sunday next at Boston.

KEBLE'S CHRISTIAN YEAR.

A second edition of this admirable work, with an introduction by Bishop Doane, is among the good signs of the times. We shall take further notice of it on another occasion; at present only expressing the hope that the gifts of genius may daily more and more be consecrated to the Author of our Redemption,

Till sweetest nature, brightest art,
Their votive incense bring,
And every voice and every heart
Own HIM their God and King.

☞ The annual commencement of the Theological Seminary will take place on Friday, 26th inst., in St. Peter's Church, 20th street. The exercises to commence at 10 o'clock, A. M. The clergy and vestrymen of Churches are respectfully invited to join the procession, at half past nine, in the Chapel of the Seminary.

⁂ The clergy of this city and its vicinity are requested to read the above notice to their congregations on Sunday next.

CLERICAL CHANGES.

The Rev. WILLIAM STAUNTON has received and accepted a call to the Rectorship of St. Peter's Church, Morristown, New Jersey, and has entered upon his duties. All letters and papers designed for him, should, in future, be directed to Morristown.

The Rev. P. L. Whipple has resigned the rectorship of Trinity Church, Lansingburgh, and accepted a call to St. Thomas' Church, Bath, Steuben county, in the Diocese of Western New York.

CIRCULAR.

The undersigned Committee, having been appointed by the Education and Missionary Society of the Diocese, beg leave to call the prompt and serious attention of the clergy, congregations, and individual members of the Church, to the following facts and appeal.

The statement of the Treasurer presented at the last meeting of the Society, gives the following mortifying particulars:

On the first of July there will be a deficiency in the Education Fund, to meet the payments due to Beneficiaries, of $195 20

And a deficiency to meet the drafts of Missionaries, of 2,908 17

Making a total deficiency of $3,103 37

It appears, then, that unless our exhausted and overdrawn Treasury be speedily replenished, the drafts of our Missionaries must be returned dishonored, and the good faith of the Church be violated! Shall this be so? Shall those who have been faithfully laboring for God and for his Church, be subjected to this inconvenience, mortification and loss? And shall the consequent discredit and disgrace attach to the Church, in whose cause and within whose bounds they labor? Are the Churchmen of the Diocese of New York prepared for this? We know them too well to indulge the thought. No improvidence or recklessness of expenditure can fairly be alleged as the cause of the present embarrassment. The usual and necessary appointments were made, in dependence upon the wonted supplies to meet them. The failure of these supplies has placed the Society in its present position.

What then shall be the remedy? There is no reserved fund on which to fall back—no security to offer that might command a loan—nothing, in short, to which we can look, except the prompt and Christian liberality of the friends of the Church in this Diocese. Plans are under consideration, which, when matured, it is trusted, will prevent the recurrence of any similar difficulty; but for the present, our only hope is in *immediate and liberal contributions.* It will be a reproach to our communion, and a proof of criminal indifference on the part of its members, should this hope prove delusive, and our Missionaries be left to suffer.

Let all excuses, then, give way before the urgent necessity of the case, and the strong convictions of Christian duty. Let every officiating Minister in the Diocese bring the subject fairly and without delay before his congregation, and every congregation give, to its utmost ability. Let those which have made but *one* of the collections for the Society required by the Canons, immediately make and forward the *other;* and those which have made *neither,* now *forward both.* Upwards of one thousand dollars of the present deficiency results from the failure of some churches to make the collections for last year. We trust those churches will now supply that deficiency by an immediate collection—and make further collections, in order to meet the demands on the Treasury in October next; and we entreat, not as of right, but for love to Christ and the Church, that our larger and more favored congregations, (especially our *city* congregations,) even though they should have contributed to both branches, will, in this exigency, favor us with *another collection for the Missionary Fund.*

We appeal, also, to the *individual members* of the Church, whom God has blessed with wealth, and with the disposition to use it to his glory, for *private donations.* On other occasions they have proved themselves *liberal:* and rarely has a stronger claim upon their liberality been urged. The amount required is large—the time at which it will be needed is at hand. What is done, must be done *quickly*—and may God so incline the hearts of all concerned that it may be done effectively.

Respectfully, your ob't servants,

HUGH SMITH,
WILLIAM RICHMOND,
JOHN STEARNS,
C. N. S. ROWLAND,
G. G. VAN WAGENEN,
CORNELIUS OAKLEY.

New York, June 16, 1840.

☞ All contributions or collections to be forwarded *immediately* to C. N. S. ROWLAND, Treasurer, No. 55 Water-street, New York.

From the New York American.

We have been requested to publish the following statement, to prevent misapprehension in relation to the non-attendence at Charleston of the canonical number of Bishops, to consecrate the Bishop elect of South Carolina.

The Rt. Rev. Bishops Chase of Illinois, Meade of Virginia, and Ives of North Carolina, were appointed on this duty, by the Rt. Rev. Presiding Bishop. Bishops Chase and Ives signified their readiness to proceed to Charleston, as soon as the services of a third Bishop could be obtained. Bishop Meade having declined, Bishop Doane, who was then written to, also declined: upon which, Bishops Chase and Ives were informed by the President of the Standing Committee of the Diocese of South Carolina, that the consecration would take place in New York. Subsequently, however, Bishop Doane, finding that it would be in his power to serve, wrote to the Committee, informing them of the fact, and naming the day when he would be in Charleston. Bishop Ives, however, did not receive information of this in time to make arrangements for accompanying the other Bishops.

From the Southern Churchman.

BISHOP ELECT OF GEORGIA.

The following communication came during our absence, which will account for its non-appearance till this week. The fact stated in it is most ominous of good to that infant Diocese. Professor Elliot, if he accepts the appointment, will, we are sure, possess the full confidence of the Church, and therefore, the divine will permitting, we hope that he will accept. It is remarkable how rapidly the Church moves forward the very moment she is placed under the supervision of a discreet, humble, godly and laborious Bishop. Such a Bishop becomes her very life and soul—the instrument under God of setting in motion all the subordinate members of the body. What a responsibility is this, and what preparation is necessary to meet it!

Clarksville, Habersham Co., Ga., May 6, 1840.

Rev. and Dear Brother,—Although this is one of the most remote parishes in the Diocese, our annual convention, which assembled on the 4th inst. and adjourned last evening, was the best attended of any which we have ever held. The harmony and good feeling which prevailed gave evidence that the spirit of peace and love was among us. After transacting the usual business, the convention proceeded to the election of a Bishop, for which, for the first time, it was canonically qualified. At the first balloting, the Rev. Stephen Elliott, jr. of Columbia, S. C., was unanimously chosen—provision having been previously made for the support of the Episcopate by voluntary contributions pledged for that purpose by the different vestries of our established parishes.

In the elevation of this worthy and excellent brother, who we trust will be divinely directed to the acceptance of the office, we shall have reason exceedingly to rejoice, eminently qualified as he is to advance the interests of the Church in our Diocese.

The effect which has been produced by our services and proceedings, on this infant parish, has been such as to strengthen the hands of the brother who ministers therein, and to cheer the hearts of his people; while, at the same time an impression has been made on the minds of those who differ from us, in favor of our Church. "The Lord God of our fathers make us a thousand times so many more as we are, and bless us as he hath promised us."

Very sincerely your friend,
And affec'y your brother,
————.

From the Banner of the Cross.

THE BISHOP WHITE PRAYER-BOOK SOCIETY.

The seventh anniversary of this excellent society was held in St. Andrew's Church, on the evening of Thursday, the 21st May. Bishops Onderdonk and Kemper were seated within the chancel, and the audience, though small from the prevalence of a northeasterly storm, was composed of individuals whom no inclemency of weather could prevent from demonstrating their love to the Church, and regard for her institutions. The meeting was opened with prayer by Bishop Onderdonk, President ex-officio of the Society; after which the congregation united in singing a part of the beautiful hymn, beginning—

> "Prayer is the soul's sincere desire,
> Uttered or unexpressed."

The report of the Board of Managers was then read by the Rev. Mr. Morton, and the meeting successively addressed by the Missionary Bishop of the West, the Rev. Messrs. Tanser, Bull, and Burroughs, and Horace Binney, jun., Esq.

The anniversaries of this society have always been extremely interesting, for it has been the aim of the Board to relieve the dry narrative of statistical detail with sound instruction and useful information on the subject of the Prayer Book; and in this they have been ably seconded by the gentlemen who have from time to time taken part in the proceedings; on no occasion, however, has there been more to gratify and encourage than on that of which we are now speaking, and the only cause of regret was found in the reflection that there were so few to participate in the pleasure of the meeting. The importance of circulating the Prayer Book, which was happily described by one of the speakers, as not only the daughter of the Bible, but the best commentary upon it; its strong and express condemnation of the errors of Rome, giving to the Church a character more truly and decidedly protestant than that of any of the religious denominations by which she is surrounded; its unchangeableness by the violence of faction, the rancor of dissent, or the lapse of time, proclaiming in language remarkable alike for the calmness of its tone and the fulness of its meaning, the same doctrines which the Anglican division of the noble army of martyrs sealed with their blood, three hundred years ago; its adaptation to all ages, and to every circumstance of prosperity or adversity, health or sickness, life or death, furnishing to the child and the adult, the learned and the ignorant, the rich and the poor, the king on his throne and the peasant in his cottage, a summary of Gospel truth, and a formulary of devotion, with which they may each appear in the presence of that Being who is no respecter of persons, to set forth His praise, to confess their sins, and to ask those things which they all equally need;—these and kindred matters formed the topics, the elucidation and development of which, occupied the speakers, and fixed the attention of the audience. The Prayer Book was shown to be, not the composition of Cranmer and his associates, but a compendium of the doctrines, sacraments, and the discipline of Christ, as the Lord hath commanded, and the Church in all ages hath received the same. These holy men restored, but they did not originate; they reformed abuses and rejected errors, but they carefully avoided substituting individual opinions for catholic verities, and preserved as far as possible the great truths of Christianity embalmed in the very language in which they were first announced by the Redeemer, or taught by His apostles and their early followers. The Prayer Book is consequently not the offspring of the Reformation.

The receipts of the Society during the past year were $1212 60, of which about 80 per cent. was contributed by Pennsylvania. The expenditures for the same period reached the sum of $1334 99, while the balance in the treasury is but the amount of $26 43, to meet the remainder of an advance made by the Executive Committee, of $466 95.

The preceding year, the receipts were $1,597 20, the expenditures $1,633 79; the Society commencing that season with a balance to its credit from the former year of $185 41, and at its close having in hand the sum of $148 82.

While the disbursements have thus considerably exceeded the income of the Society, the distribution of the Prayer Book, as compared with the year 1838–9, has fallen short more than one fifth. During the season referred to, the Managers distributed 10,474 copies, while the number in that which has just closed reached to but 8,116, exhibiting a difference of 2,358 copies against the latter. The Board record this result with pain—and are further compelled by the facts to state, that, but for the advance made by some members of the Executive Committee, even the above diminished quantity would have been considerably lessened. This should not again be. On the contrary, let a distinct perception of the fact serve as a stimulus to renewed efforts at the present time, of a character to take from the Board the apprehensions of a renewal of a like painful result at the close of a future season.

The above stated amount of 8,116 copies, has been distributed in the following manner:

New Hampshire 100, Massachusetts 387, Connecticut 50, Western New York 500, Vermont 100, New Jersey 377, Pennsylvania 3,166, Delaware 80, Maryland 495, District of Columbia 40, Virginia 374, Kentucky 150, Ohio 929, Indiana 165, Illinois 200, Missouri 212, Tennessee 100, Michigan 150, Florida 100, South Carolina 212, U. S. Encampment at Trenton, N. J., 50; U. S. Ship Dale, 24; Seamen 25, West Indies 6, Ship Susquehannah 24, Louisiana 100.

EPISCOPAL HIGH SCHOOL OF VA. } *May 16th, 1840.* }

To the Trustees, is respectfully submitted the following

REPORT.

In accordance with the action sanctioned by the Convention of the Episcopal Church of the Diocese of Virginia, held in the city of Norfolk in May, 1839—The undersigned repaired in October, 1839, to the premises secured by purchase for the Episcopal High School; and according to announcement previously made, the school went into operation on the 15th of that month; since which time it has been in successful progress.

The number of pupils is now thirty-five.—The number of instructers, including the principal, four.

The ages of the pupils range between eleven and twenty, the average being about 15 or 16.

The subjects which have been taught are Arithmetic, Algebra, Geometry, and general physics, to a class of 16 of the elder boys. Most of the same youths carrying on at the same time the careful study of the higher Latin and Greek authors, accompanied by frequent exercises in writing, translations, and occasional exercises in declamation and composition.

A second class less advanced, has been pursuing a similar course, though in subordinate grades; and so for several younger classes—some of whom are also pursuing the study of geography and history—and some also require to be exercised in ordinary reading and spelling. All being engaged often in the necessary practice of writing.

Religious instruction has engaged my special care—and this consists of the daily household devotions, the Sunday exercises at the Seminary, Bible classes—principally conducted by myself each Sunday—and the occasional study of short works on religious subjects. About twenty of the elder youths have, since October, carefully studied with me Bishop Porteus' Evidences of Christianity, and the excellent treatise of Scougal on "The Life of God in the Soul of Man." It has also been understood, and from the first, punctually practised as a rule of the school, that each scholar recognize, and for himself perform, the regular duties of personal prayer and reading of the Scriptures, morning and evening.

Divine Providence has signally favored the Christian designs of those who have given their efforts and prayers to the Episcopal High School of Virginia, in causing to be assembled during this its first year, so remarkable a number of docile, correct, and virtuous boys as its pupils; and so exemplary have they been in their entire deportment, that no single instance of rigorous discipline has been yet found necessary, although it is of course understood that neither violation of right, nor trangression against the system of the school, can occur with impunity.

But that which beyond all things else furnishes matter of rejoicing and ground of encouragement for the future, is the good tidings I have to communicate to the trustees, that, by a gracious visitation from on High, nearly every pupil at the school, if not every one, has been within the last few months solemnly awakened to a deep religious concern, and with at least ten—and I believe with several more—there is evidence of the birth unto righteousness. Truly, God hath blessed us beyond even our hope, and may he abide with us, and make this a place and a school sacred to himself and to the glory of the Redeemer!

The buildings necessary for the accommodation of the additional number of scholars designed to be received hereafter, are now in rapid progress. The walls of the first and second stories are already up, and within the next four weeks, the whole will be roofed in. The building will certainly be ready by the first of October next, under the blessing of heaven.

This building has been calculated and constructed for the accommodation of one hundred pupils, and that is the number designed to be received in the High School after the next year. But prudence suggests that not more than sixty or seventy be taken next year, in order to secure us against possible embarrassments and difficulties.

Annexed is a statement of the account between myself and the trustees, by which it will be seen, that while for the interest on the $5,000 expended in the purchase of the premises now occupied for the school, I owe $300.—For repairs and other expenditures for which I have paid, towards the fixing and improving of the place, there is due me the amount of $351,18 1-2. The adjustment of this account is of course submitted to the direction of the trustees.

And commending all the interests of the school to the guardianship of heaven, I remain, most respectfully, and in the bonds of Christian affection,

W. N. Pendleton,
Principal of the School.

From the Utica Gospel Messenger.

Ann Arbour, May 18, 1840.

Rev. and Dear Sir:—Having recently returned from a visit, made in company with our Bishop and some other clergymen, to a distant part of the diocese, and having been requested by you to send for insertion in the Gospel Messenger, any thing interesting to the Church that might come to my knowledge in this region, I transmit the following account of our second interview with some of the Ottawa Indians:

I informed you, about a year since, of the object of Bishop McCoskry in visiting, at that time, the remnant of these unfortunate beings left in this state. Thus far, his plan has proved eminently successful. A large tract of land was purchased, and all the Indians who chose to do so, were permitted to settle upon it. The Rev. James Selkrig was placed at the head of the establishment as minister and teacher. We found him with his family, in the midst of "his people," in a comfortable log house, six miles from the residence of any white inhabitant. It is, however, a delightful spot. The land is somewhat uneven, but rich, abounding in the maple and other valuable trees, with a beautiful lake near by, and well adapted in every respect to the sons of the forest.

The morning after our arrival was fixed upon for religious services. About ten o'clock, the Bishop in the dress of his office, and the four presbyters accompanying him in their robes, proceeded to the tent prepared for the purpose. It was constructed of poles placed deep in the ground, fastened at the top to others transversely laid across, and covered with boughs of evergreen. Our seats were hewn logs. So soon as we had entered, "the trumpet sounded," sending its animating tones through the dense forest, and making us realize, at least, in some degree, "the gatherings of the tribes" of God's ancient people, as they came together at a similar summons.

In a moment the wigwams were emptied, and "the men, their wives, and their little ones," with quick and joyful steps, were seen coming up to the humble temple. The congregation consisted, besides ourselves, of upwards of *fifty* of our red brethren.

The service of our Church was read by Mr. Selkrig, and interpreted to the Indians in the Chippewa dialect. *Four* adults and *six* children were then presented for baptism, to whom, having first explained the nature of that sacrament, the Bishop administered the holy ordinance. Immediately after *seven* persons came forward to receive the rite of confirmation. During the reception of these rites, they manifested much solemnity and feeling. A hymn was then given out in Chippewa, in which most of them united, apparently with much heartfelt devotion.

These services being over, the Bishop addressed them in substance as follows:—

"I went to see you last year, that I might know if I could do any thing for your good. I told you I would buy land for you, where you might plant corn, and live, and be taught what white men know. I have kept my word: I have bought all this, as far as you can see, and will buy more. I want *you* to have this land. It is the land where your fathers lived and died. You and your children may stay here as long as you please. I will be a father to you. I will throw my arms around you, and keep you as a father keeps his children. I want you to live here by yourselves, and not let bad white men come among you, who will bring the fire-water that kills you. But I want you to know something more than to raise corn and hunt. You must serve God, the Great Spirit that made you, and me, and all men. That is the only way to be happy. He sent his Son Jesus Christ to show us what is right, and to die for us, that we might live. This book tells you what Christ has done for us. You must believe all it tells you. You must do all that Christ commands you, and then God's good Spirit will come into your hearts and make you good, and keep you good; and when you die, God will raise you up out of your graves, and let you live forever in heaven.

"I have left one of my children with you to teach you these things. You must mind him. He will show you how you can be happy here, and happy hereafter.

"Tell our other red brethren, what they can know if they will come here. But I don't want any bad Indians here. I will not keep the bad ones. I will send them away if they drink the fire-water, and do not mind their teacher. Remember what I have said, and God will bless you. If you have any thing to say, I will hear it."

The chief, Saganaw, then said:—

"Father, I shake hands with you; I am glad to see you. We are all glad to see you. You have called us your children,—we are glad to hear that. You say we may have this land,—our hearts are glad. We had no home. We are happy that we have a home for our children. We will tell you our feelings. You have told us what is good. You have promised to teach us more. We will remember what you say. We will leave off our bad habits, and will do good, if God will help us. Our minds are dark. We want light. We want to be made good, so that we may go to heaven. You are our father. We drink in your words. You must not forget us. We want to know more about God, and his Son Jesus Christ. We hope the teacher you leave with us, will stay and learn us how to be good and happy."

M. Selkrig then addressed them, very happily, proving that he was well adapted to the situation assigned him, and assuring them he would do all in his power for them. Mr. S. has already made himself somewhat acquainted with their language: and to have *seven* to present for confirmation, as the first fruits of his spiritual labors among them, and that, too, when he has not been one year with them, shows the enterprise is by no means likely to fail.

I might add much more to this communication, but perhaps I may trouble you again.

I am, very truly, yours,
F. H. Cuming.

P. S. The Bishop has given to this Indian settlement the name of "Griswold," after our venerable presiding Bishop.

From the Banner of the Cross.

ST. CROIX.

Through the kindness of a friend we are permitted to make the following extract from a letter recently received from a resident of this island. The Sunday school to which reference is made was founded three or four years since, through the exertions of some ladies, and now contains 560 pupils under the care of 52 teachers. 112 of the children are in the Infant Department. Most of the scholars are colored, and a number of them who could not read when they entered the school, have made such proficiency as to be themselves able to teach others. The Rev. Mr. Luckock, a clergyman of the Church of England, is actively engaged in the holy duties of his vocation, and the school is composed of individuals belonging to the two parishes of which he has charge.

"I am very happy to say that Religion, practical Religion, is silently advancing, and rapidly too, in this island. Many slaves give up their Sunday entirely to public worship, Sunday school, and religious meetings in the evening. My people have improved so much, and have given me so many proofs of their giving up all (for Sunday is their all) for Christ, that I commenced this week giving them every Wednesday, in crop and out of crop, for themselves, provided *none* visit the Sunday market, or in any way directly or indirectly break the Sabbath. Mr. ——, attends here on each Wednesday morning at half past five o'clock. He teaches all, young and old, until seven, and then for an hour and a half more those only who can read, about thirty in number. At 11 o'clock he has a school at Butler's Bay, where he gives reading lessons. Every Sunday morning I have school on the Estate. After breakfast all go to their respective places of worship, and after service attend the regular Sunday schools. My school at the Glynn has prospered most astonishingly; even those who at first smiled at my proceedings, have since told me that they never knew the people, whom they have opportunities of seeing every day, behave so well; or observed the work on the Estate so forward as now. So much for my losing time," &c. &c.

A memorial has been sent from certain members of the Church of England to the Archdeacon and Clergy of Bath, calling upon them to remove from all Churches in their district, every form and ceremony partaking of the Roman Catholic form of worship, particularly all pictures and images. So it is with the world, even the religious world: people run from one extreme to another. We see in this, or we are greatly mistaken, symptoms of a return to that puritanical spirit which in its wild and ungoverned rage against the abominations and absurdities of Popery in the 17th century, at last overthrew all real religion, and brought in a tide of fanaticism and hypocrisy, which was followed in no long time by a horrible infidelity and profligacy. Evangelical piety is in danger of falling into the abominable sourness and disgusting cant of the puritans of Cromwell's time. Here is one extreme of religious zeal. Exactly opposed to this is the destructive zeal of religious liberalism, which would open the door to all the heretics, schismatics, and freethinkers of the kingdom, encouraging, countenancing and inviting the priests of apostate Rome to insult over Protestantism, and to introduce all their disgusting mummery, superstition and idolatry among the people who have been taught to believe that our Church is the only really scriptural example for them to follow.—*Barbadian.*

CALENDAR.

JUNE.

21. First Sunday after Trinity.
24. The Nativity of St John the Baptist.
28. Second Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

5. Third Sunday after Trinity.
12. Fourth Sunday after Trinity.
19. Fifth Sunday after Trinity.
25. St. James the Apostle.
26. Sixth Sunday after Trinity.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

First Sunday after Trinity, June 21, St. Andrew's Church, *New York.*

Second Sunday after Trinity, June 28, Flatbush, *King's County*, 4½ P. M.

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M. Wednesday 8, Ravenswood, *Queen's County.* 9, Astoria, Ordination A. M., Confirmation P. M. 10, 11, Astoria Female Institute.

Fourth Sunday after Trinity, July 12, Newtown A. M., Flushing 4 P. M. 13, 14, 15, St. Ann's Hall and St. Thomas' Hall. 16, 17, St. Paul's College, College Point. 18, Little Neck.

Fifth Sunday after Trinity, July 19, Manhasset A. M., Hempstead Harbor 4 P. M. 20, Glen Cove. 21, Oyster Bay. 22, Cold Spring Harbor. 23, Huntington, *Suffolk County.* Festival of St. James the Apostle, Saturday, July 25, Setauket.

Sixth Sunday after Trinity, July 26, Islip. Tuesday, 28, Hempstead, *Queens County.* 29, Rockaway. 30, Jamaica, Grace Church in the day, and the colored congregation at night.

Seventh Sunday after Trinity, August 2, A. M. Christ Church, *Troy*, Ordination; 4 P. M. Cohoes, *Albany County.*

Eighth Sunday after Trinity, August 9, Otego, *Otsego County*, Ordination A. M., Confirmation P. M. Tuesday 11, Delhi, *Delaware County*, Ordination A. M., Confirmation P. M. Thursday, 13, Catskill, *Greene County.* 14, Athens.

Ninth Sunday after Trinity, August 16, Hampton, *Washington County*, Consecration A. M., Confirmation P. M. Tuesday 18, Glens Falls, *Warren County.* Ordination A. M., Confirmation P. M. Friday, 21, *Hudson.* 22, Ulster, *Ulster County.*

Tenth Sunday after Trinity, August 23, Upper Redhook, *Dutchess County.* Festival of St. Bartholomew the Apostle, Monday, August 24, Kingston, *Ulster County.* 25, Hyde Park, *Dutchess County.* 26, St. Paul's Church, Poughkeepsie. 27, Wappinger's Creek. 28, Marlborough, *Ulster County.*

Eleventh Sunday after Trinity, August 30, Monticello, *Sullivan County.* Tuesday, September 1, Goshen. *Orange County.* 2, Walden. 3, Newburgh. 4, Fishkill Landing, *Dutchess County.* 5, Fishkill.

Twelfth Sunday after Trinity, September 6, Pawlingsville. Tuesday 8, Somers Town, *Westchester County.* Thursday 10, Peekskill. 11, Sing Sing. 12, Tarrytown.

Thirteenth Sunday after Trinity, September 13, Greenburgh, A. M., Phillipsburgh, 4 P. M. 14, Tuckahoe.

Fourteenth Sunday after Trinity, September 20, Tompkinsville, *Richmond County.*

Fifteenth Sunday after Trinity, September 27, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

ASSOCIATE ALUMNI.

The Annual Meeting of the Associate Alumni of the General Theological Seminary will be held in the city of New York on Wednesday, June 24. The Annual Sermon will be delivered in the evening in St. Peter's Church. Divine service to commence at a quarter before 8 o'clock. The members of the Association will meet in the Vestry Room at 7 o'clock.

The Annual Essay will be read on Thursday at 5 P. M. June 15, 1840.

The annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in St John's Chapel in the city of New York, on Monday, the 22d of June, 1840, at 6 o'clock, P. M.

Edward Y. Higbee,
Secretary of the Board.

The annual meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be holden on Monday, June 22d, 1840, at nine o'clock, A. M., in the Sunday School room of St John's Chapel, New York. The managers are respectfully requested to attend, without further notice. By order,

Benjamin O. Peers,
New York, June 10, 1840. Secretary of the Board.

ST. STEPHEN'S CHURCH.

There will be divine service in this Church on Wednesday evening of next week. Service to commence at half past 7 o'clock. Bishop Kemper will be present and present the claims of Missouri, and especially of Kemper College. Other addresses may be expected.

June 18, 1840.

MISSION CHURCH OF THE EPIPHANY.

Quarterly Missionary Sermon. The stated Quarterly Sermon will be delivered by the Rt Rev Bishop Doane, in the Mission Church of the Epiphany in Stanton street, on Sunday evening, June 21, and a collection made in aid of the funds of the church. Services will commence at a quarter before 8 o'clock.

June 19, 1840.

ST. JOHN'S CHURCH, BROOKLYN.

The Rector of this Church will preach a sermon on Sunday evening next, (the first Sunday after Trinity,) explanatory of the doctrine of "Apostolical Succession" as now and ever held by the Catholic or Universal and Apostolic Church. The quarterly collection will be made, and the proceeds appropriated to aid in the support of Clergymen supplying small congregations in destitute parts of *this* State. The Sexton, at the door, on this, as on all other occasions of public worship, will show strangers seats. Service to commence at half past 7 o'clock.

ACKNOWLEDGMENTS.

GEN. PROT. EPISC. SUNDAY SCHOOL UNION.

The Treasurer of this Institution acknowledges the receipt of Sixty Dollars from the Rev W W Spear, by the hands of D. Ravenel, Esq, being a contribution from members of St Michael's Church, Charleston, in aid of the Union.

$7. John W. Mitchell, Treasurer.

New York, 16th June, 1840.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Rev D B Hull, Milwaukie, for Prayer books, $26 28. From a member of St George's Church, a donation, $5. From Bible and Prayer book and Tract Society of the Theological Seminary, by Mr. Van Rensselaer, $5. From collection in St Peter's Church, Peekskill. Rev W C Cooley, rector, $3 03. From Central Bible and Prayer book Society of Western New York, by Rev P A Proal, D D, on account of purchase of Prayer books, $20.—Total receipts, $59 31.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding; Bibles, Testaments, & Psalms & Hymns.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 3d instant, has received the following contributions, viz.

From "C," for domestic missions, $5. Offerings of St John's church, Troy, N Y, for domestic missions, per Rev Richard Cox, rector, $70. From "A Churchman," Columbia county, N Y, for domestic missions, $10. Remitted by James Howard, esq, receiving agent in Baltimore, Md. part of Easter offerings of Broad Creek parish, Prince George Co, Md—for Bp Chase $10, and for general purposes $9 25—per Rev E M Van Deusen, $19 25. Per Rev C C Austen, annual contribution of St Thomas' parish, Baltimore county, $40. Per the Rev Wm Pinkney, from St. Matthew's and Zion Churches, Prince George's county, Md, $35. From Rev. Henry Casdule, $0 50. From St John's and St George's parishes. Harford co, $4 25. Rector of All Hallows parish, for Jubilee College, $5. Per Rev. J A M'Kinney, from Mrs Maria Lake $1, and from 3 catechumens of Christ church, Cambridge, Md, $15—all for missions in the west, $16. From Rev. Mr Waters, for domestic missions, $5. Remitted by H. Trescot, esq, agent at Charleston, S C, church offerings of St Michael's church, per Rev Wm W Spear, for missions in general, one half, $17 50. Collection in All Saints' church, New York, per Rev B I Haight, $265 06. From St Ann's church, Brooklyn, N Y, per Rev B C Cutler, D D, rector, part of annual collection for missionary purposes, $146 25. St Thomas' church, New York, redemption of a pledge, $2. St James' church, New London, Ct, by the hands of the Rev R A Hallam, $40 23. Remitted by W H Hubbard, esq. receiving agent in Richmond, Va, from St Paul's church, Lynchburg, $37 50. By the same hands, from Trinity church, Staunton, $25; from Mrs Cottell, $7 50; Miss Georgiana Taliaferro, $1; St Martin's church, Hanover county, $43; from Rev T E Lock, $1; from Mrs James E Heath, $2 50; from Rev J H Morrison, Covington, $8 50. Remitted by Danl Ravenel, esq, receiving agent in Charleston, S C, cash received from the Rev T C Dupont, late rector of Trinity church, Grahamville, through the Rev. Mr Barnwell, being the amount of the contribution of sundry individuals, $48. By the same, cash received from J H, of Edisto Island, $10; do received from the Rev W W Spear, offerings of St Michael's ch, Charleston, $100—$110. From a member of Christ ch, New York, for domestic missions, $2. By the Rev W A Harris, from Tuscumbia, Ala, a missionary station, $4 93. From George Cleveland, jun, esq, receiving agent at Mobile, received from Christ ch, Tuscaloosa, per Rev Mr Knapp, $42. Collection in St Peter's ch, N Y, per Rev Dr Smith, 90 59. For domestic missions, collection in St Stephen's ch, New York, June 14, 1840, by the Rev J H Price, $228 42. First quarterly payment of the pledge of Grace ch, Philadelphia, for 1840, $625. Remitted by the Rev W H Barnewall, offerings of St Peter's ch, Charleston, S C, for domestic missions, $20. From Christ ch, Stratford, Con, by the Rev E W Wiltbank, for Jubilee College $5, and for domestic missions, $44 24. Total, $2027 22.

The Treasurer has likewise received through the hands of Daniel Ravenal, esq, $60, less the premium of three per cent, being cash received from Rev W W Spear, contributed by members of St Michael's ch, Charleston, in aid of the Protestant Episcopal Sunday School Union, which sum has been paid over to the treasurer of that Union.

June 17, 1840. James Swords, Treasurer.

FOREIGN MISSIONS.

The treasurer has further to acknowledge:

Received from the annual collection of St Ann's ch, Brooklyn, Rev B C Cutler, D D, rector, for general purposes, $608 54; Africa, $5; Texas, $5; from Sunday school number 1, for school at Athens, $135 21—$753 75. Remitted by the Rev Robert A Hallam, contribution from St James ch, New London, $38 14; Sunday school of do, for schools in Africa, $10 72—$48 86. Remitted by W H Hubbard, esq, agent at Richmond, Va, by Rev Wm Norwood, from St Paul's ch, Lynchburg, $37 50; Tillotson parish, for Africa, $16 50; N Burkelt, Roanoke co, do, $5; Mrs D Burton, for Africa, $3; Trinity ch, Staunton, $25; Miss Cotlett, $7 50, Miss Georgiana Taliaferro, $1—$8 50; St Martin's ch, Hanover co, for Africa, $5; Frederick parish, do, $50; young ladies of Mrs Nelson's school, for Greece, $25; Martha W Davis, Russel parish, for Africa, $2; Mrs Conrad, for Africa, $5, Greece, $5—$10; eight ladies of N——, by Bishop Meade, for Athens, $35 06; Mrs J J M! $5, Mr! Peter Raney $1, Mr Robert Atkinson $2 50 Mr Roger B Atkinson $5, Mrs Sarah G Jones $2 50, Rev T E Locke $1, all for Africa, $17; from Mrs James E Heath, $2 50; Covington parish, Jefferson co, $13 50—$255 56—Exchange, $14 83—$240 73. Remitted by the male society of Grace ch, Philadelphia, for the promotion of Christianity, by John R Massey, esq, secretary, $625. Remitted by Rev W H Barnewall, Charleston, S C, from the working society of St Peter's ch, for Africa, $100; Athens, $50; Rev H Southgate's mission, $50; Crete, $20—$220. Total, $1883 34.

The undersigned being about to embark for England, contributions will hereafter be received by the acting Treasurer, Mr. G. T. Fox, Jr., and are requested to be sent to the office, No. 281 Broadway.

Charles J. Aldis, Treasurer.

Bank of America, June 15, 1840.

UNION DEPOSITORY,

28 Ann-street

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending June 18, from the following individuals, viz.

R O Thayer, Westfield, with remit; R S H George, Philadelphia; S Babcock, New Haven; W W Taylor, Michigan City, Indiana, with remit; J N Whiting, Columbus, Ohio; D Brunner, Baltimore.

Packages have been forwarded from the Depository during the week ending June 18th, as follows:

To R S H George, 2 packages per Union Line; to S Babcock, New Haven, Con, one package sent to D. Appleton & Co; to D Brunner, Baltimore, one package sent to Swords, Stanford & Co; to Rev P A Proal, D D, care of Butler & Livingston, Utica, per towboat D Clinton.

PRIVATE BOARD.

TWO Single Gentlemen, or a Gentleman and his Wife, may be pleasantly accommodated at No. 31 North Moore Street, in the neighborhood of St. John's Park, with a private family. References exchanged.

June 20—3t$

INSTRUCTION OF YOUTH.

A GRADUATE of the University and Member of the Royal Physical Society of Edinburgh, desires to devote his time to private tuition, either in the elements of education, or in the higher walks of academic literature.

A situation in a Literary Institution would be acceptable.

Reference—Professor Torrey.

The testimonials and letters from distinguished persons in Europe and America, in the possession of the gentleman who advertises as above, are highly satisfactory; and from a year's acquaintance and his high character as a teacher in this neighborhood, I am happy to add these lines in his behalf.

James C. Richmond,
Rector of St. Michael and St. James' Churches,
Bloomingdale.

Inquire of Rev. Wm Richmond, Rector of Zion Church; or address "Graduate," at this office.

June 20—2t$

TO THE CLERGY.

D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of Theological Books which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols 8vo; Bloomfield's Critical Digest of Sacred Annotation on the New Testament, 8 vols. 8vo; Bogue and Bennett's History of Dissenters, 2 vols. 8vo; The Works of Bishop Horne, 4 vols, 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo; The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermeneutics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock, &c., &c. May 2—tf

A LADY, a communicant of the Church, and having the requisite qualifications satisfactorily attested, may obtain a desrable situation as a *private teacher*, in the state of Tennessee.—Refer to the Editor of the Churchman. May 16—tf

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

February 29, 1840. eow6m

ORGANS FOR SALE.

THE subscriber offers for sale—

A small Church Organ, containing the follow ing stops—Dulcian, stopp'd Diapason, Flute, Principal, and Fifteenth;

A small Church Organ, of four stops;

A second hand Church Organ, with two sets of keys, in a handsome mahogany case;

A second-hand Organ, with six stops, suitable for a small Church;—also,

An assortment of Parlor Organs, of superior tone and finish. Apply to Henry Erben,
Centre street, facing Canal-street.

May 16. tf

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore-Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to Thomas C. Butler, Agent, No. 28 Ann street, New York.

New York, May 9, 1840. tf

☞ The other periodicals of the Church will please give the above one insertion, and send their bills to the Agent, as above.

A FRENCH TEACHER

WILL be wanted next August, at a Classical School in Quebec, L. C., attended by youth of the most respectable class in society. If he could also give instruction in writing and arithmetic, he would find employment the whole of school-hours. A French Protestant, especially if a native of Paris, would be preferred; but any gentleman of competent attainments, who speaks good French, would be eligible. Satisfactory testimonials will be required. Particulars to be learned of Messrs. Swords, Stanford & Co., Booksellers, Broadway. May 23—6t

SELECT SCHOOL FOR BOYS,

Ulster, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, abont one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of outh; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family. united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and im proved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

The Terms.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College. All books and stationary furnished without extra charge.

A resident assistant, Mr. F. J. M. Gole, is employed to teach the Modern languages, for which there will be no additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. F. A. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. M. K. Bridges, Brooklyn, N. Y.; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster Co., N. Y.; Rt. Rev. H. U Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

May 23, 1840.—tf

R. S. H. GEORGE.

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union.

March 28. xtf

JUST RECEIVED,

BY R. S. H. George, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.

March 28. tf

MISS SAGAR & MISS BALLOW'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 *Henry Street.*

REV. BENJAMIN I. HAIGHT, VISITER.

THE Summer Quarter of this school will commence on Thursday, the 7th of May.

April 25, 1840.

POETRY.

From the British Magazine.

ARCHBISHOP LEIGHTON'S GRAVE,

AT HORSTED KEYNES, SUSSEX.

[Horsted Keynes, beautifully situated on the borders of the Ashdown forest, is as secluded now as it was in Leighton's time. I was pleased to hear the cottagers call him "the good archbishop," the same expression used by the peasantry at Cambrai, in speaking of a kindred spirit, Fenelon. The family aisle or chapel in which he was buried has been demolished, and a wretched brick building, used as a school-room, now occupies its place. The slab of Petworth marble that covered his remains has been broken, probably in removing it to its present situation in the wall of the church, beside that of his brother, Sir Ellis Leighton. The family mansion is now a farm house, and part of it has been pulled down.

The tone of Leighton's mind was essentially catholic. His particular views were rather the result of his extreme desire for religious peace than the convictions of his mind. "I thought," says he, in his final address to the bigoted and untractable Presbyterians of his diocese, "that in our present circumstances, episcopacy might do more for the prosperity of Christ's kingdom by relaxing some of its *just pretensions* than it could by keeping hold of its *rightful authority.* It is not from any mistrust of the soundness of our cause, that I have offered these abatements; for *I am well convinced that Episcopacy has subsisted from the apostolic age of the Church.* Perhaps I may have *wronged my own order in making such large concessions.*" Leighton was a diligent reader of the Fathers. The blank leaves of his French Bible, now in the library at Dunblenen, "are filled (says his latest and best biographer, the Rev. J. Newman Watson) with extracts made by his own pen from Jerome, Chrysostom, Gregory Nazianzen, and several other fathers." He practised a rigorous abstinence, keeping three fasts in the week, and the example of his holy life so wrought upon his brother-in-law, that he gave up a lucrative business because of its dangerous entanglements, and made the care of his ultimate felicity his chief occupation. "Something of a cloisteral complexion," says his biographer, "appears to have been wrought in him by the character of the times. His opinion was that a mixed, or, as he beautifully termed it, an angelic life was the most excellent; a life spent between ascending to fetch blessings from above, and descending to scatter them among mortals. Some of the prelates and fathers of the first ages had, according to his notions, hit the happy medium; and, by mingling pastoral ministrations with devotional retirement, had earned a better meed than is due to the votaries of a severe and unprofitable solitude.]

Tread lightly, stranger, this is holy ground!
Here Leighton dwelt. From the arch-pastor's seat,
Like Basil's friend, the sainted Gregory,
Descending, here Christ's veteran soldier came
To lead a throneless life, and dedicate
A few brief years of leisure, hardly earned,
To God and heaven. Within the village church
He lies entombed. No sumptuous marble marks
The spot, to tempt the giddy throng, and draw
The gaze of idle visitants, who, lost
In ceaseless dissipation,—careless so
They from themselves may fly,—hunt pleasure thro'
The land. A plain gray slab, now broken and displaced,
Just tells the name and age of him who sleeps
Hard by. Within those walls he loved to speak
Christ's message, nor thought scorn to exercise
The office of a simple presbyter:
Among these circling cottages his tongue
Dropt manna, while, on heavenly themes discoursing,
He taught the peasant how to live and die.
Yon shadowy road that winds beside the lakelet,
Leads to the ancient mansion where he dwelt,
Broadhurst, that still its sylvan name deserves.
And never, sure, seclusion better formed,
For one aweary of the world,—seclusion
Most perfect and entire. Bosomed amidst
The weald, in oaken-grove interminable,
Nestles the unhooded anchoret's chosen cell:
No sound intrudes, or only such as lulls
The soul to meditation; the hum of bees,
Or gentle gales' low murmurings; or, not
Unpleasing in the ear of him who loves
The forest,—sudden heard the jay's harsh scream,
Or mimic laugh of woodpecker that flits
From bough to bough, or echoing thro' the glades,
Softened from distant grange the watch-dog's bay.
'Midst these congenial scenes, as Leighton trod
Green lane or woodpath lone, or slowly paced
Yon rocky avenue, doubtless his thoughts
Would wander to the distant diocese,
No longer his, in Caledonia's land,
Where the great city lifts its minster-spire
By mountain, mere, and fell. Ye grass-grown courts
And ruin'd terraces, oft have ye heard
The aspirations of the good old man,
Serving with prayer the world he had forsaken;
While for heaven ripening, day by day he fed
On praise and contemplation—angel's food.
Happy ascetic! happy in thy life's
Mild sunset, nor unanswered in thy prayer
That asked a dying bed by weeping friends
Untended, or by love's sweet services
And unbought ministrations, (subtle links
That bind us to the world,) a dying bed
Beneath the casual shelter of an inn!
Life's weary journey o'er, thou hast received
A heavenly throne and crown of amaranth
From the Chief Shepherd. And were ours thy faith,
Thy mortified and holy life, what matter where
The spot from whence the disembodied spirit
Ascends to Him who gave it? Or why should we
Cherish the worthless casket, so the gem
It holds bedeck the crown of many stars
That girds his brow who saith, "They shall be mine
When I make up my jewels!"

W. L. NICHOLS.

A SPRING.

The following beautiful lines by Bishop Hoadley, are beautifully descriptive of that true benevolence which scatters blessing along its path, content with the approving smile of Him who seeth in secret, and is graciously pleased to reward the liberality of His followers—Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. They were written on a spring which supplied the neighborhood with water.

"Gentle reader, see in me
An emblem of true charity;
That while my bounty I bestow,
I'm neither heard, nor seen to flow;
And I have fresh supplies from Heaven
For every cup of water given."

The race of Christians has never failed; faith hath never departed from the world, nor charity from the Church. The rivers swelled, and the winds blew and beat against it, and it fell not, because it was founded on a rock: therefore, neither by the wordy eloquence of philosophers, nor by the cavils of heretics, nor by the swords of persecutors, hath it ever been, or can it ever be, separated from the charity of God, which is in Christ Jesus.—*St. Bernard.*

FIRST SUNDAYS AT CHURCH.

BY THE REV. J. E. RIDDLE.

It is time that we should proceed with our survey of that portion of the Morning Service which lies before us. The observations which we have been making arose, I believe, out of that exhortation of the minister, "Let us pray;"—a solemn injunction, whereby the people are reminded that, as they are now entering upon the great duty of supplication and prayer, they should collect their thoughts, fix their attention, and pray with fervency and holy importunity. Do you remember what I have told you, William, respecting the Versicles which immediately follow?'

'Yes, papa; that they are prayers for mercy to each of the three Persons in the ever-blessed Trinity, and that this is the reason of their being three in number and no more: the sameness of the petition to each person at the same time reminding us that while we pray to three Persons, we are addressing only one God.'

'Right, my dear,' replied Mr. Hargrave, 'these Versicles, we are told, were sometimes called "The Lesser Litany," and sometimes "The more ardent or earnest Supplication." The first and third of them are literal translations of the ancient "Kyrie Eleeson," *i. e.,* "Lord have mercy." But in the second Versicle the word *Lord* was changed by the Latin Church into *Christ*, to show more distinctly that it was addressed to the second Person of the blessed Trinity, and to denote the union of the divine with the human nature. The Latins, we are also informed, repeated these Versicles alternately, as we do; but, among the Greeks, the supplication was made by the common voice of the minister and people. The Lord's Prayer, in this part of the service, is very properly introduced by this short Litany, "Lord, have mercy upon us," which instructs us to consider our unworthiness, bewail our misery and supplicate the mercy of God, after which we may look up to him with humble confidence, and offer our petitions for further blessings.'

'Pray, papa,' said William, 'how is it that the Lord's Prayer is repeated several times in the course of the Morning Service? And what is the use of this?'

'The Church, my dear William, wisely considers that this prayer ought to form part of every service, and of each distinct office which is concerned with supplication; and the whole service, as we now have it, is composed, as you are aware, of several separate services, or distinct portions. All that follows the Creed in our Morning Prayer is a distinct office from what had gone before; and the insertion of the Lord's Prayer in the beginning of it serves both to render it perfect in itself, and to distinguish it from the foregoing. Besides this, the especial purpose for which we use the Lord's Prayer in this place, is different from that which the Church appears to have in view in the earlier part of the service. As we then subjoined this prayer to our confession, for the confirmation of our pardon and absolution, so now we prefix it to our requests, as a summary of our desires. Then again, the frequent use of the Lord's Prayer is one very significant method whereby we denote our peculiar regard and reverence for this sacred form of words. And we may add, that the repetition of it is useful to the congregation, inasmuch as that, if any persons were absent during the former part of the service, or not sufficiently attentive to it, they have here an opportunity of supplying the omission, by asking with greater fervency what was neglected, or too slightly passed over, in the first instance.'

'And yet,' observed Alice, 'some persons will persist in objecting to this repetition, and say that it is contrary to our Lord's own injunction.'

'It is neither contrary to our Saviour's injunction,' said Mr. Hargrave, 'nor to his own example. He does indeed forbid us to use *vain* repetitions, *as the heathen do;* (Matt. vi. 7;) but that of which we have been speaking is neither *vain* nor *heathenish,* and therefore does not fall within the meaning of this prohibition. Such indeed were the repetitions of the priests of Baal in the time of Elijah—such were the vociferations of the people of Ephesus, when they cried out for upwards of two hours, "Great is Diana of the Ephesians,"—such were many of the public forms of idolatrous worship, and also many superstitious practices of the Pharisees, when our Saviour was upon earth,—such also, I fear we must say, are many of the superstitious strings of Pater-nosters, Ave-Marias, and the like, which are adopted by the corrupt Church of Rome; but such are not the solemn, useful, and significant repetitions of the Lord's Prayer in the services of the Church of England. Remember that our Lord does not prohibit all repetitions in prayer, but only *vain* repetitions: just as he does not forbid all long prayers, but only the making of long prayers *for a pretence.* As to the example which our Saviour himself has given to us, it is clearly in favor of serious and fervent repetition:—"He went away again, and prayed the *third time,* saying *the same words.*" (Matt. xxvi. 44.) There is nothing, my dear Alice, with which people may not find fault, when they are disposed so to do: let us rather thankfully make use of those helps to devotion which our Church has so richly provided, and seek that our souls may rise up, by God's grace, into those holy regions of charity and peace, where we shall have left the atmosphere of calumny and cavil at an immeasurable distance beneath us.'

From the Journal of Christian Education.

We have already adverted to the fact, that parents too generally pay but little attention to the moral and religious culture of their children, giving almost universally, by far the larger share of their care and means to their intellectual training. This sad mistake, however, when it has been perceived, and is discarded, is too often exchanged but for another. Religion is henceforth regarded. It is considered as the only solid basis of education. But what religion? and how is it to be taught? We shall be answered at once, the religion of the Bible; and it is to be taught in accordance with the facts, and precepts, and principles of the Bible.

But we all know that those who profess and call themselves Christians, are by no means agreed as to what the religion of the Bible is. If they were they would form but one body, instead of being broken into multitudinous sects. And we know too, that each sect, while it professes to follow the Bible, arrives at very different results from its neighbors. It is evident then that religious instruction must be imparted according to some one of the several forms which it assumes in the Christian world, unless we will teach only so much as is common to all of them. But if this be right and proper in the case of children and youth, then it is equally so for adults to believe and hold to only so much of divine truth as receives the unanimous assent of Christendom. While on the other hand, if the adult is bound to receive the whole counsel of God, and bound to use every proper means to arrive at the knowledge of it, then is he likewise bound to declare that same whole counsel to his children.

It is the declaration of Jesus Christ himself at the close of the Revelation of the Divine will: "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city." How then can we for a moment admit the point, that there is any part of what we believe to be divine truth as it is embodied in the Scriptures, which may be kept back or given up. Grant that it is not a subject of such vital importance as many others; still if it is contained in the words of the book of God, to take it away, or permit it to be taken away from ourselves and from our children, is certainly to expose ourselves to the just indignation of Him from whom it emanated.

The idea then of a General Religion as the basis of education, as contradistinguished from that particular form of it professed by some one Christian denomination, cannot be entertained. It is altogether erroneous in its principles.

And besides this, it is altogether visionary. It never has been, and never can be reduced to practice. Men may profess to do this, and they may be very honest in their endeavors, but the thing is impossible; and their general religion will very soon be seen to assume the form and coloring of that particular system which they in their hearts and minds have adopted.

We come then to the question,—what form of religion shall be adopted as the standard and guide in education?

But can it be necessary to discuss this question before churchmen? If we were a body joined together, by art and man's device, a society of human origin; and if our peculiar views were mere prejudices and private opinions, then it might be a question whether it were not equally well to allow our children to be trained up in accordance with some other system. But this is not the case. We are not a sect, which originated in the will and plans of any man. Nor are our principles and doctrines human dogmas. We belong to the Holy Catholic Church, to that divine society which is built upon the foundation of apostles and prophets; Jesus Christ himself being the chief cornerstone. And what we hold as truth, we so hold because it is thus written in the Bible, and because it has been thus held in the Church of Christ from the beginning, everywhere and by all.

And hence, we cannot for a moment entertain the question, whether it is not expedient for us to allow our children to be educated according to some other form of religious truth. The moment we do this, we leave the true ground, upon which as churchmen we stand, and virtually say to others, our system has no better foundation than yours. And if we are to take this ground, then we cannot see why it is not expedient, nay, why it is not our duty, to give up our system and adopt theirs.

Let us not be misunderstood. We say not one word in disparagement of the piety and intelligence and excellence of the members of the various denominations around us. We only say, that the churchmen cannot with consistency hold that it is a matter of but little moment, whether he adopt one view of religion or another. And he does say this, when he is willing that his children should be educated under any other than decidedly Church influence.

This is far from being an unimportant matter. Nor are these views bigotted and illiberal. The point in question is one which affects the integrity of the truth of God. And hence the necessity of speaking plainly, and acting with firmness and decision. Nor is that at all inconsistent with the kindest feelings to those from whom we differ. Nay, by this course the truest charity will be promoted.

But at all hazards, the children of the Church should be trained up in the ways of the Church, and not be left as they too often are without any religious instruction but of the most vague kind, or that which is, to say the least of it, not in accordance with what the Church declares to be the truth of God.

REMARKABLE CEMETERY AT JERUSALEM.

Having heard a rumor of a tomb that had been lately discovered and opened by the Arabs in this vicinity, and it being reported that some human remains were found in it, I rode out one evening during our sojourn in Jerusalem, to examine the place, accompanied by two of my companions, Mr. W. Meiklam and Mr. Finlay. A little higher up in the cliff that rises from the cavern erected by the Roman empress, within the ground denominated Alcedama, and in the neighborhood of the painted chambers, and that excavation called the tomb of Isaiah, some Arabs, when at work in that place, accidentally discovered the door way of a tomb carved out of the solid rock, which had been concealed by a heap of rubbish, over which the soil had accumulated so as to completely conceal the entrance. Such was the account given to me by credible witnesses in Jerusalem. This entrance at the time of our visit was partly concealed by brambles, stones and dirt, so that but one-half of the door-way was visible.

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The most remarkable circumstances connected with this facade was its door, which struck me the moment I saw it, as being totally different from that of any other tomb that I had ever seen or read of, except one at Petra. It is formed of a simple slab of stone, and moves on horizontal pivots that run into sockets cut in the pilasters at the top, in the manner of a swinging hinge, similar to that which is sometimes seen in the doors of cottages in this country. The lower part of it had been, I was informed, broken off by the Arabs in order to effect an entrance. It is the only outside door of a tomb that I have ever seen, and it differs from all others in not having been formed for concealment, or for being completely closed when the body was deposited within; but was evidently made for the purpose of being opened occasionally. Having entered beneath this ponderous portal and lighted our candles, we were greatly surprised to find ourselves within a tolerably sized hall of an oblong shape, cut with great precision out of the rock, but without ornament or adornment of any kind whatever. Curious to relate, the whole of this tomb afforded a most striking illustration of its appropriateness to describe the character of the self-righteous Scribes and Pharisees; and showed the forcible application of the language used by the Saviour when denouncing their hypocrisy; "Wo unto you, Scribes and Pharisees! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness." At the end, and on either side of the hall, a number of doors led into the inner apartments. Each of these chambers was a small oblong crypt, about seven feet long; on either side of which was a trough or sarcophagus, hewn like all the rest of the tomb, out of the solid rock, and raised about three feet from the floor, and in all of them were quantities of human bones lying without order or regularity, but in a state of most astonishing preservation.

The edges of these troughs were in many places chipped and broken, as if from long use; and the whitewash had not only coated these parts, but had actually spotted several of the bones that lay down in the bottoms of the troughs. These bones were piled in layers, and as each trough contained several, the whitewash must have been used subsequently to some of the bodies being placed within them. The whitewash (which is the only instance of the kind that has yet been discovered of that ancient Jewish custom) was in a most extraordinary state of perfection; and, from the number of layers that could be seen, on picking it off the wall, it was evident that it had been frequently renewed. Such was the appearance that this tomb presented when we examined it; and such, I was informed, was its state when discovered. But the most remarkable feature in this catacomb was, that each set of crypts, that is, those on the three different sides, contained the remains of *distinct* and *separate races of mankind,* as shown by the skulls found in the trough of each. * * * *

But although I searched with some care, I could not find a single instance of the skulls of one side being mixed up with those of the other; all were perfectly distinct, and separated from each other. Now none of these curious heads belonged to the Jewish race, for not one single European or well-marked Caucasian head could I find among the numbers scattered in the chambers; and as all who did not belong to that family must have been strangers in Jerusalem, and as these heads belonged to races of mankind that we know did not inhabit Judea for the last two thousand years, they must have been foreigners; and this has led me to conjecture that this tomb, which is situated in the acknowledged field of blood, may be one of those sepulchres of the *actual Alcedama* that was purchased by the priests "to bury strangers in."—*Wilde's Narrative, &c.*

EGYPTIAN SCHOOLS.

Schools are very numerous, not only in the metropolis, but in every large town; and there is one at least in every considerable village. Almost every mosque, sebeel, (or public fountain,) and hhod, (or drinking place for cattle,) in the metropolis, has a koottab (or school) attached to it, in which children are instructed for a very trifling expense: the sheykh or fickee (the master of the school) receiving from the parent of the pupil half a piaster (about five farthings of our money) or something more or less, every Thursday. The master of a school attached to a mosque or other public buildings in Cairo, also generally receives yearly a turboósh, a piece of white muslin for a turban, a piece of linen, and a pair of shoes; and each boy receives, at the same time, a linen skull cap, four or five cubits of cotton cloth, and perhaps half a piece (ten or twelve cubits) of linen, and a pair of shoes; and in some cases, half a piaster or a piaster. These presents are supplied by funds bequeathed to the school, and are given in the month of Kamadan. The boys attend only during the hours of instruction, and then return to their homes. The lessons are generally written upon tablets of wood, painted white; and when one lesson is learnt, the tablet is washed, and another is written. They also practise writing upon the same tablet. The schoolmaster and his pupils sit upon the ground, and each boy has his tablet in his hands, or a copy of the Koran, or one of its thirty sections, on a little kind of desk of palm sticks. All who are learning to read, recite their lessons aloud, and at the same time rocking their heads and bodies incessantly backwards and forwards; which practice is observed by almost all persons in reading the Koran, being thought to assist the memory. The noise may be imagined. The boys first learn the letters of the alphabet; next, the vowel points and other orthographical marks; and then the numerical value of each letter of the alphabet. Previously to this third stage of the pupil's progress, it is customary for the master to ornament the tablet with black and red ink, and green paint, and to write upon it the letters of the alphabet, in the order of their respective numerical values, and convey it to the father, who returns it with a piaster or two placed upon it. The like is also done at several subsequent stages of the boy's progress, as when he begins to learn the Koran, and six or seven times as he proceeds in learning the sacred book, each time the next lesson being written on the tablet. When he has become acquainted with the numerical values of the letters, the master writes for him some simple words, as the names of men, then the ninety-nine names or epithets of God; next the fat'hhah (or opening chapter of the Koran) is written upon his tablet, and he reads it repeatedly, until he has perfectly committed it to memory. He then proceeds to learn the other chapters of the Koran: after the first chapter, he learns the last; then the last but one; next the last but two; and so on, in inverted order, ending with the second, as the chapters in general successively decrease in length, from the second to the last inclusively. It is seldom that the master of a school teaches writing, and few boys learn to write, unless destined for some employment which absolutely requires that they should do so, in which latter case they are generally taught the art of writing, and likewise arithmetic, by a ckabbánee, who is a person employed to weigh goods in a market or bazaar with a steelyard. Those who are to devote themselves to religion, or any of the learned professions, mostly pursue a regular course of study in the great mosque El-Azhar.—*Lane's Modern Egyptians.*

"WHAT IS TRUTH?"

This is a question which the Bible will answer. God has not left his truth without a record, but has displayed it, for the inspection of all, in the pages of that sacred book, which was written for our learning. There the sage may gather wisdom, and "the wayfaring men shall not err therein." There is something in the Truth which Holy Scripture teaches, that is far above truth of every kind. Unassisted man labored to reach it, but in vain. He imagined a model of perfect purity; and reasoned by the analogy of nature upon a life to come. But he knew nothing; and lived in doubt, if not in total blindness. "Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world?" Yes: a despised race first received the divine message; and to them alone, of all the nations of the world, was communicated, in all the stages of its progress, that truth which is "now made manifest by the appearing of our Saviour Jesus Christ; who hath abolished death, and hath brought life and immortality to light through the Gospel."

The Truth, thus made known and confirmed, is a cheering communication, without which we should be "of all men most miserable." Whither are we able to turn for a sure anchor and support amidst the waves of a troublesome world, but to this truth? And on what else can we depend for the restoration of life, with glorified bodies and renewed spirits, in an eternal world, when this shall have passed away? Is it not this Truth that has solaced many a wayworn traveller, calmed many a vexed spirit, healed many a wound that time could not have healed, subdued the low and unworthy desire, smoothed the bed of sickness and of age? And how often has it enabled the dying Christian to experience that which is written, "Death is swallowed up in victory! O death, where is thy sting? O grave, where is thy victory?"—*Rev. T. B. Murray.*

THE HOLY SCRIPTURES.

As the bounty of God appears in the furniture and comforts of our natural life, in that he hath not only provided for simple necessity, but enriched it with plentiful variety; thus he hath done likewise towards the spiritual life in the provision of the Holy Scriptures, having in them so rich diversity of the kind of writings, prophesies, and histories, poesies, and epistles; and of the same kind, and expressly on the same subject, four books written by the hands of four several men, but all led by the hand of the same Spirit; and all of them so harmoniously according together, as makes up one song; the four with a delightful variety of notes, but no mistuning or jarring difference; those that seem to be so being duly considered, do not only well agree, but there is still some instructive advantage in the diversity; each recording something, some of them divers things that are not in the other; and what one hath more briefly, is more enlarged in some other; they are not so different as to be discordant, nor so the same as to be superfluous.—*Archbishop Leighton.*

THE PRAISE OF GOD.

It is the end of our being, and the very rule and law of our nature; flowing from the two great fountains of human action, the understanding and the will, naturally and almost necessarily. It is the most excellent part of our religious worship; enduring to eternity after the rest shall be done away; and paid even now, in the frankest manner, with the least regard to our own interest. It recommends itself to us by several peculiar advantages; as it carries more pleasure than all other kinds of devotion; as it enlarges and exalts the several powers of the mind; as it heeds in us an exquisite sense of God's honor, and a willingness to promote it in the world; as it teaches us to be humble and lowly ourselves; and yet preserves us from base and sordid flattery, from bestowing mean and undue praises upon others.—*Bishop Atterbury.*

CONTENTMENT.

Content is the gift of Heaven, and not the certain effect of any thing upon earth; and it is as easy for Providence to convey it without wealth as with it; being the undeniable prerogative of the First Cause, that whatsoever it does by the mediation of second causes, it can do immediately by itself, without them. The heavens can and do every day derive water and refreshment upon the earth, without either pipes or conduits, though the weakness of human industry is forced to fly to these little assistances to compass the same effects. Happiness and comfort stream immediately from God himself, as light issues from the sun, and sometimes looks and darts itself into the meanest corners, while it forbears to visit the largest and the noblest rooms.—Every man is happy or miserable, as the temple of his mind places him, either directly under, or beside the influences of the divine nature, which enlighten and enliven the well-disposed mind with secret, ineffable joys, and such as the vicious or unprepared mind is wholly unacquainted with.—*South.*

YOUNG LADIES' LYCEUM INSTITUTE,

IN JERSEY CITY.

MISS WINTER, formerly of New York, has conducted this Seminary for nearly three years past. Encouraged by the marked approbation of its patrons, the accommodations have been extended with the view of combining a Boarding with a Day School. A limited number only, will be received; and, impressed with the importance of early instruction, those under twelve years of age will be preferred as inmates of the family. For these, it is desired to provide a well regulated and happy home, and to prepare them, by a solid, rather than a showy education, and by assiduous moral culture, and religious instruction, for usefulness in the present life, and happiness in the life to come.

The buildings appropriated to the school, occupy an airy, retired, and healthy situation; the arrangements are such as to conduce in every respect, physical, intellectual and moral, to the welfare of the pupils, and the design is to complete a thorough education.

TERMS.—Board and tuition in the English branches, for pupils under twelve years of age, $200 per annum. Those over that age, $250 per annum. French, Music, &c., an extra charge. The year is divided into four terms, commencing May 12th, September 10th, November 26th, February 19th. Circulars containing farther particulars may be obtained of Swords, Stanford & Co., Broadway, New-York, or at Miss Winter's residence, Grand-street, Jersey City.

REFERENCES.

Rev. William Berrian, D. D., New York; M. Paine. M. D., do; Thomas Bolton, esq., do; Gabriel Winter, esq., do; Charles Chauncey, esq., Philadelphia; J. G. Winter, esq., Augusta, Geo.; Archer Gifford, esq., Newark, N. J.; C. Plotts, Mount Holly, N. J.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Mathew's Church, Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N. J., April 25, 1840.

DELAWARE ACADEMY.

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April 18, 1840. $t July 1

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